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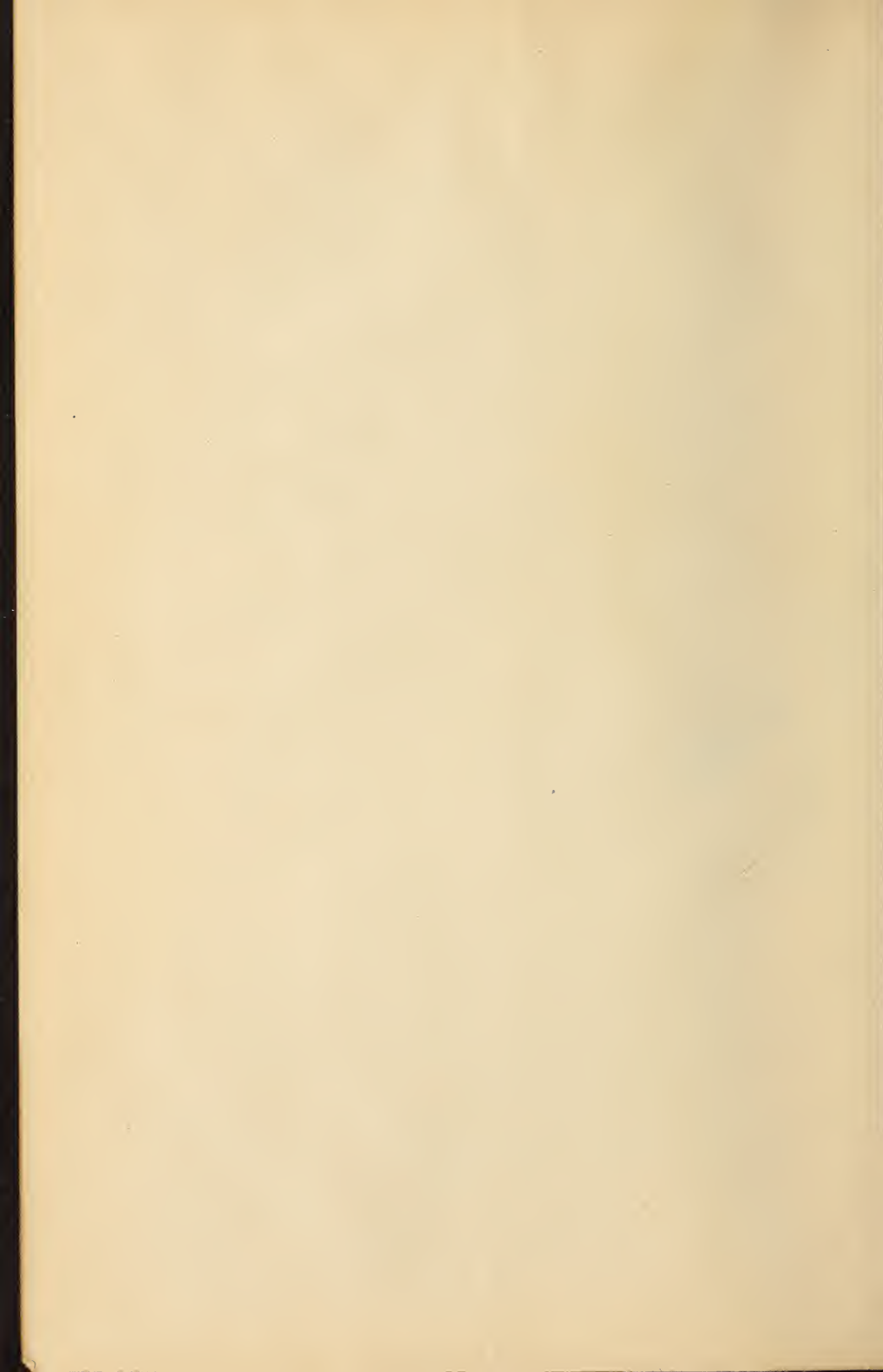
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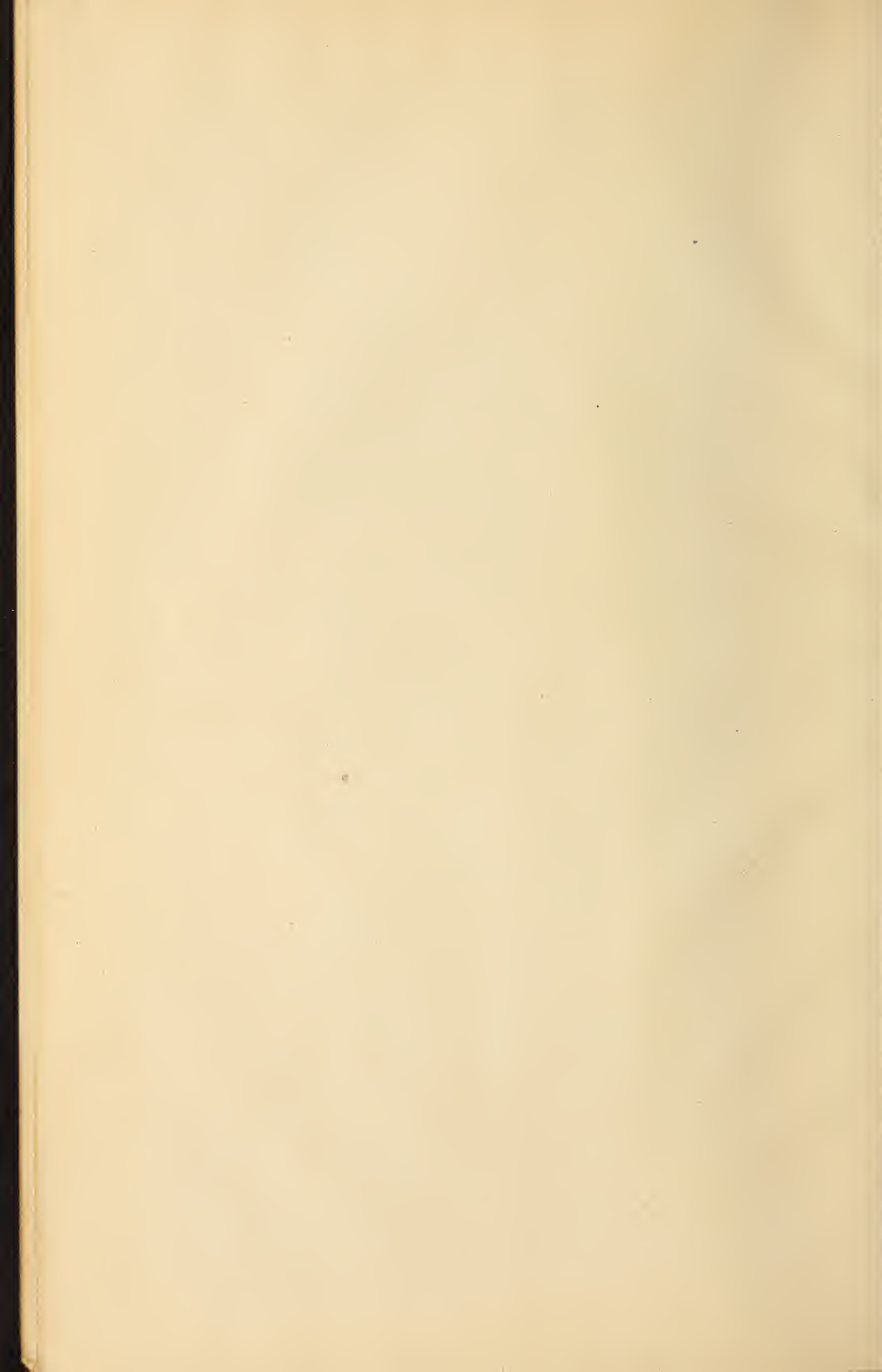
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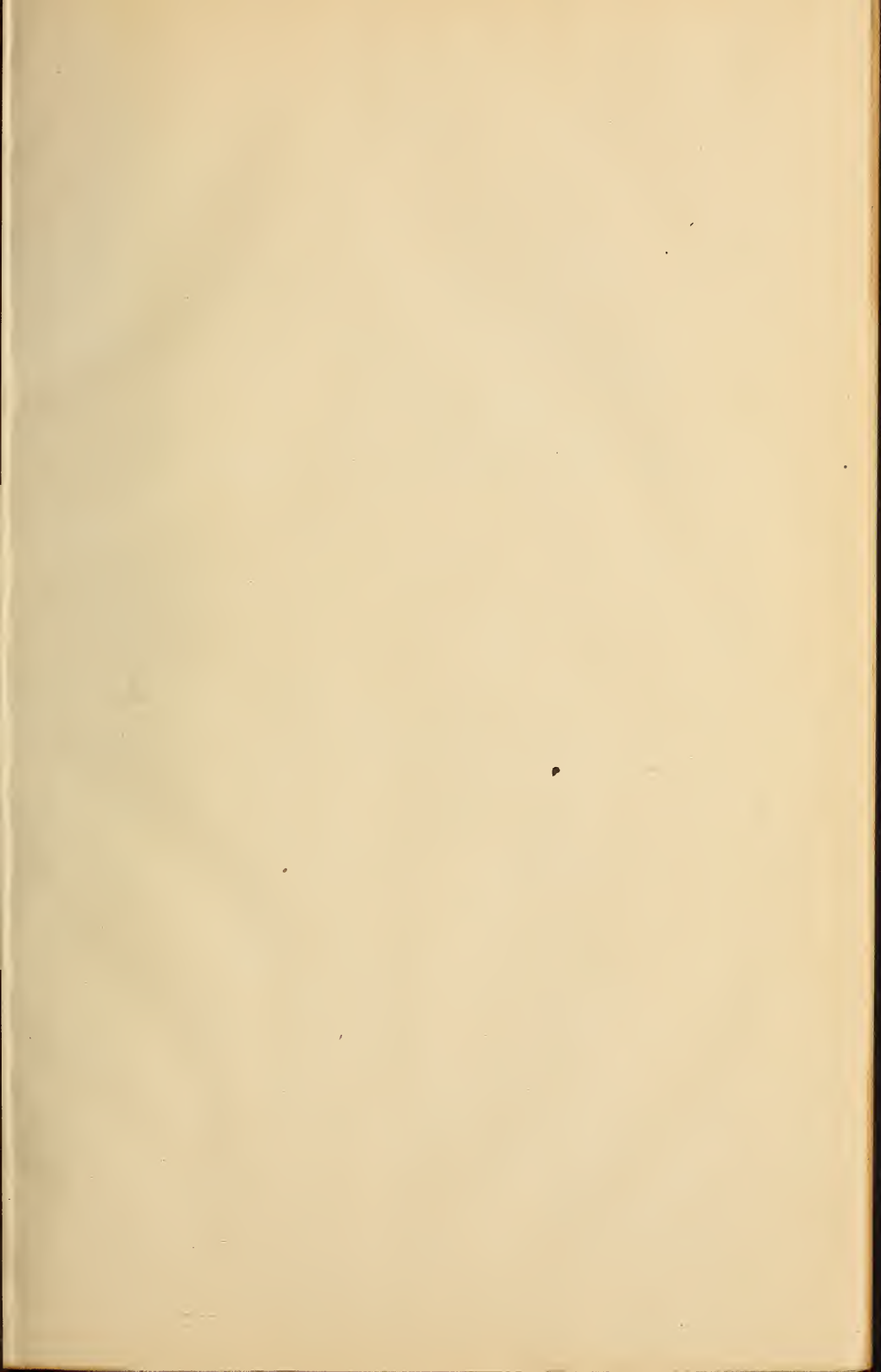
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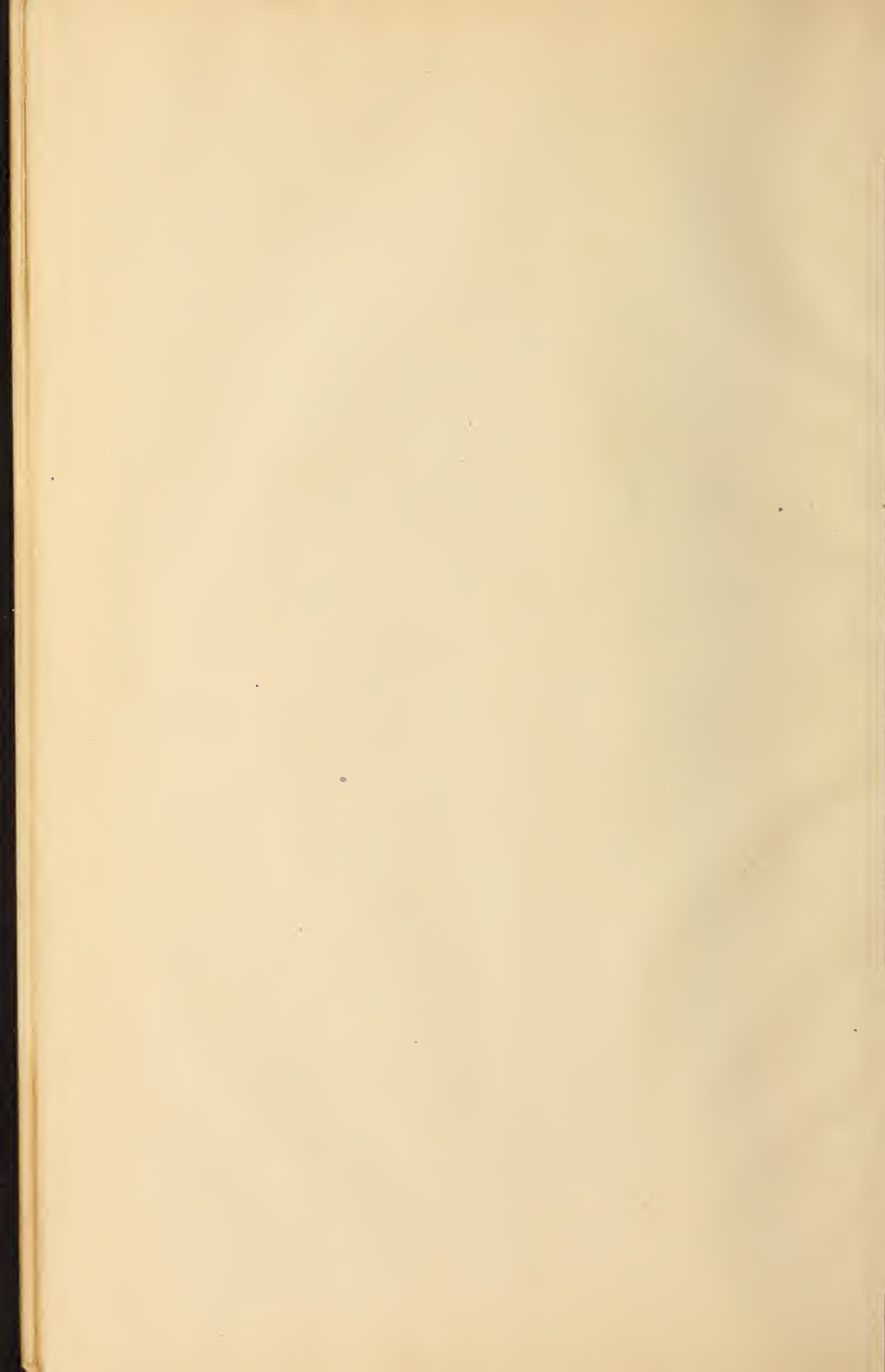










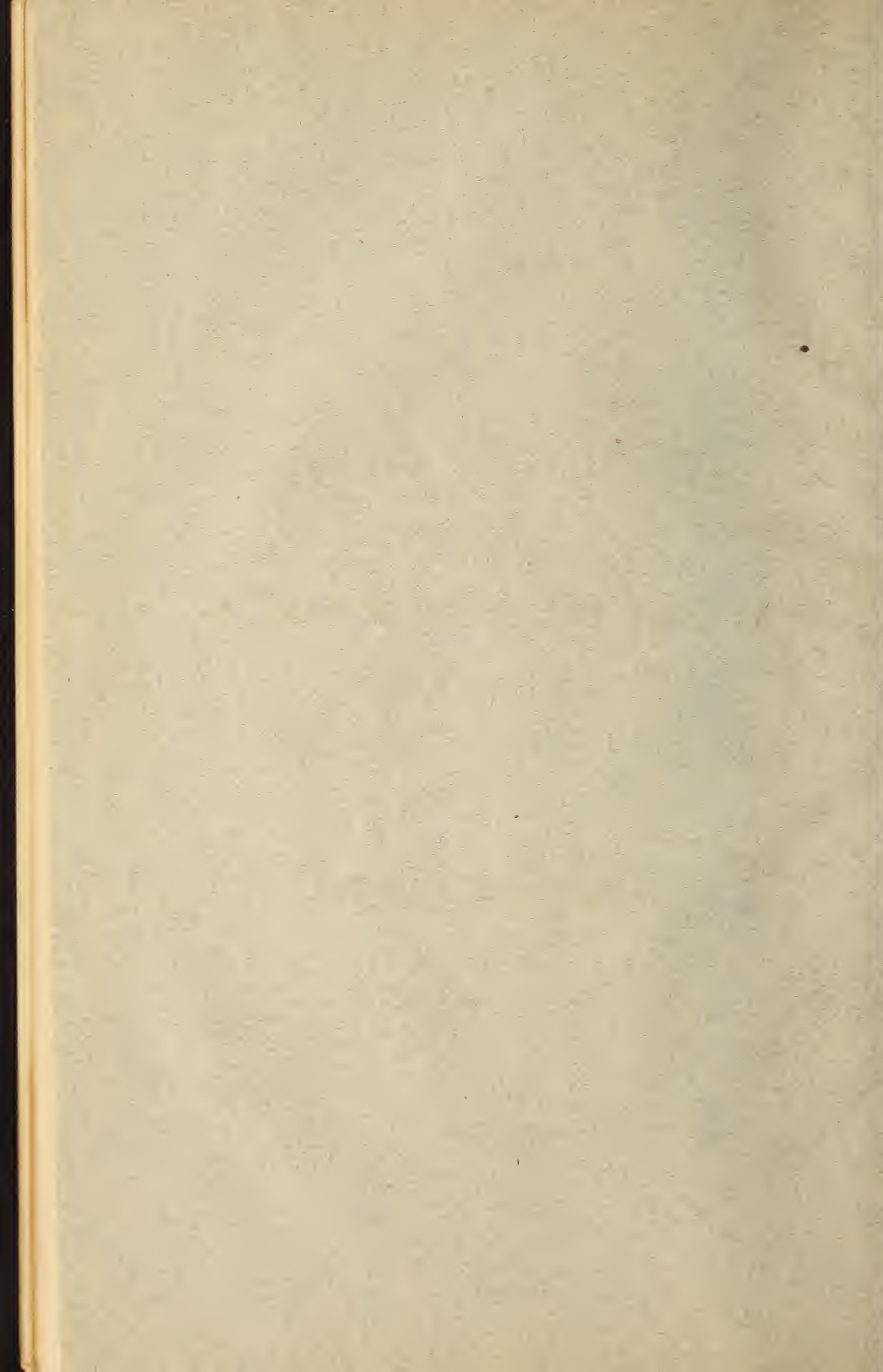


HISTORY
OF THE
CHURCHES OF SODUS.

BY LEWIS H. CLARK.

SODUS, N. Y.

1876.

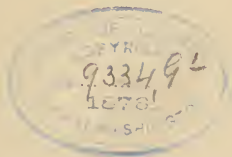


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APPENDIX.



SODUS CIRCUIT FORTY YEARS AGO.

BY REV. JOSEPH CHAPMAN.

NEWARK, N. Y., July 4.

From the stand point now occupied it would be difficult for the present generation to clearly estimate what Sodus was some forty years since. In an early day it was generally regarded as an unhealthy section of country, and somewhat avoided on that account. Methodism, however, found its way there in an organized form in the year 1813. The old Genesee Conference of the M. E. Church, has printed in its minutes as follows:

"Sodus appointment 1813, Zenas Jones, pastor—number of members, 110; 1814, Ebenezer Doolittle—members 131; 1815, Joshua Rogers—members 123; 1816, Joseph McCreary—members 215. For the twelve years next succeeding, Sodus does not appear on the Conference minutes, being, as is supposed, merged into Lyons circuit. In 1828 and 1829, William Jones—members 280; 1830 Zina J. Buck—members 300; 1831, Zina J. Buck—members 344; 1832, Joseph Tomkinson—members 382; 1833, Joseph Tomkinson and Asahel Aldrich—members 386; 1834, Benjamin Sabin and Wilson Osband—members 414; 1835 Joseph Chapman—members 363; 1836, Joseph Chapman and Sias Boles—members 375. At this time there was no house of worship on Sodus charge, though there were ten different places of meeting at school houses, as follows: Jeffries Settlement, in the town of Rose; Wayne Center, in the same town; Hogabooms Corners, in Arcadia; Spyres', in the town of Lyons; South Sodus, Alton, Loomis' Mills, Sodus Centre, Granger's Settlement and Morse Hill. There were besides occasional appointments at Sodus village and at Sodus Point.

Though Sodus circuit was so large, it was yet more enlarged by the addition of two important appointments from other charges. Fairville was by their request set off from Newark charge to Sodus circuit, and the society organized according to law, preparatory for building a meeting house. Lock Berlin, an out appointment

of Clyde Station, was also by their request set off to Sodus circuit, and the society legally organized in order to build a house of worship. A subscription for that purpose was circulated, and the house contracted during the year. At South Sodus in the summer of 1835, the walls of a stone meeting house were erected and inclosed. This involved the society in what was in those days regarded as a heavy debt of \$200, and apparently so embarrassed and discouraged them that there was but little hopes of soon finishing the house. By a decided effort, however, the house was completed and dedicated, after which there was a very marked revival of religion in the winter of 1836 and 7. The fruits of this with the accession from Newark and Clyde, raised the number of membership to 520, it being an increase of 145. There was then no Methodist society at Sodus village—the Episcopalians and Presbyterians occupied the ground. The latter were very kind, and permitted the Methodists to occupy their house of worship for their Quarterly meetings, funerals and other meetings when they were not using it. The present large society of Methodists at Sodus village, had its beginning in the union of the Granger Settlement and Loomis Mills society. It is generally admitted that this plan was well devised and a final success.

Old Sodus Circuit long since was divided into several charges. On our Conference minutes they now stand—Sodus, South Sodus, Fairville and Sodus Point. Great and marked changes have come in rapid succession, such as were not then thought of. Memory reads up the records of the past and we seem almost to live it over again. "Our fathers, where are they?" We think of them with sacred, solemn sadness. They were representative men of a former age. Having served their generation, they have departed and left their posterity to oppose the wrong and defend the right, by means efficient, infallible and Divinely chosen. It may be admissible in this connection to name some of these men as they appear to pass familiarly before the mind's eye. In the order of the appointments named they stand thus: Barrett, Lyman, Morris, Spyres, Cuer, Aldrich, Robinson, Hill, Shaw, Rogers, Pullin, Green, Leonard, Fields, Granger, Andrews, Knapp, Johnson, Collins and Morse. Of this score we know of but one that is left—Charles Fields with his help-mate, in the same pleasant home where so many have been welcomed and kindly entertained for the last fifty years—now in a good old age, beloved and respected by numerous friends, and still "waiting until the change shall come."

The Centenary Chapel society in the western part of the town of Sodus, did not in those early days belong to Sodus, but to Pultneyville and Walworth circuit, where the writer was stationed two years succeeding the fall of 1837. This now strong society had its mere germ at the school house on the Lake Road, called the Gates school house appointment. It met on week day evenings, was very small and feeble. The weary and often sad itinerant, after the evening meeting here, was invited home to sister Gates', and often during the two years to the kind family of Eli Clark, a Presbyterian brother who was interested in our little meetings, and sympathised with us in our weakness. Those small beginnings in labor and discouragement it would seem were "not in vain in the Lord."

"If it be of God it will prosper, but if of man it will come to naught."

VINELAND, N. J., June 25th, 1876.

LEWIS H. CLARK, Sodus N. Y. :

Dear Sir:—I was born in the village of Geneva, Ontario county, New York, on the 18th of October, 1807, (and am consequently now in my 69th year.) I was educated mainly, preparatory to entering the junior class in college, in a select school taught by a retired Presbyterian clergyman by the name of Eddy; and having very early in life received impressions derogatory to the moral effect of college life, I declined to enter college, and preferring the profession of medicine to any other, with a passable knowledge of Greek and Latin, acquired in school, I entered upon the study with the kindred branches—Chemistry and Botany, under the tuition of Drs. Carter and Smith of Geneva, when about 18 years of age. Nearly four years of study, with a full course of lectures in the medical branch of Harvard College in Boston, in the winter of 1829–30, gave me a diploma, and introduced me to the practice of Medicine and Surgery, in the village of Penn Yan, Yates Co., N. Y., in the spring of 1830.

About the time I commenced the study of medicine I also adopted a pledge of total abstinence from tobacco and all distilled and fermented drinks as a beverage, which I have scrupulously kept until this day.

My residence and practice of Medicine in Penn Yan was coincident with the wonderful revivals of religion which swept through New England and the Northern states, and was effectual to the conversion and reformation of thousands, and very largely under the preaching of Charles G. Finney. While living in Penn Yan, I went to Geneva to hear Mr. Finney, and while sitting in a pew in the old Presbyterian Church (in which when a small boy I was baptised by my uncle, the pastor, Dr. Axtell, which event I well remember) I was "begotten again to a hope of living" (1st Peter, 1st and 3d) and since that instant, the "fear of death" has been taken away.

In the summer of 1831 I united with the Presbyterian Church in Penn Yan, which was under the pastoral care of a very excellent clergyman, by the name of Ansel D. Eddy.

In the spring of 1832, (the year of the first appearance of Asiatic Cholera in the United States) I removed from Penn Yan to Seneca Falls, Seneca Co., N. Y., and transferred my relations to the Presbyterian church in that place. The only incident worthy of note in my medical career during my three years practice in Seneca Falls, was the opportunity to give sight by a surgical operation to a child two years old, blind with "congenital cataract," who was brought from Yates county to meet me in Geneva, where the operation was successfully performed; but patient and surgeon never met since.

On August 14th, 1835, I was united in marriage to Caroline M. Ward, youngest daughter of Gen. Jasper Ward, of New York City.

The same year, having concluded to give up the practice of medicine, and purchased the west two hundred acres of the old Lunnis farm, on the shore of Lake Ontario, we removed to Sodus in the spring of 1835, and transferred our relations of membership to the Presbyterian church in that place.

There for thirty years we fought the battle of life together, "endeavoring always to keep a conscience void of offence toward God and man." There all our children, six daughters and three

sons were born. There two daughters and one son sleep in the dust of the earth, waiting for the awakening, by the last trumpet.

The records of the Church will show when I was ordained a Ruling Elder. I think it was in 1836. The following year I was chosen by the Presbytery of Geneva a delegate to the General Assembly of the Presbyterian church, appointed to be held in the city of Philadelphia, in May, 1838. In company with Dr. Strong, pastor of the Church in Phelps, I attended that meeting in Philadelphia, and was present when the famous act of "excision of the six Synods" was passed, and the division of the Presbyterian church in the United States into "Old" and "New School" took place, and continued until 1870, when the breach was supposed to be healed.

In all my personal and official relations with the Church in Sodus and with the world, the three great themes of Paul's appeal to Felix (Acts 24:25) "Righteousness, Temperance and Judgment to come," have enlisted my most earnest and serious study to acquire, and my constant efforts to advocate whatever the word of God inculcates as the appropriate "path of the just, which shineth brighter and brighter unto the perfect day," and for five and forty years that I have made the Bible my principal study, I have never failed to find new and still increasing light in its sacred pages, to me, past all contradiction proving its Divine origin

WILLIAM D. COOK.

ELDER SEBA NORTON.

JASPER, Steuben Co., June 19th, 1876.

LEWIS H. CLARK, Sodus N. Y.

Seba Norton, third son of Abel Norton, spent his boyhood, and probably was born in the Unadilla country, July 23d, 1760; was married there to Margaret Wetmore, August 17th 1778, and no doubt he was ordained there. I have heard much of his preaching in different neighborhoods in conjunction with two brothers Holcombe, but cannot find any particular record except that he was faithful and diligent in his labors. His family of thirteen sons and daughters were born there. With five, (or at most six) of them he removed to Sodus in 1803 or 4. The only intimation I can find he ever lived in Marion is that his son Isaac was buried there in 1805. His deed in Sodus bears date 1811, but likely with many others he held it by contract for some years, after deeding off fifty acres on the east, (afterwards a part of the Pulver farm) fifty acres on the south to Stephen Powell, and fifty to his son Daniel, he had about 75 acres called the "Old Homestead.

With regard to his preaching I cannot give you anything very definite, only that his parish was very large. His regular appointments were some of them nearly thirty miles from home. He was a kind of self appointed missionary, there being then no Boards to which he could report "number of miles traveled, sermons preached, families visited, meetings held &c. &c." The Church at Palmyra village was not formed till near the time of his death; but

he often preached in the town, the members going either to Macedon or Marion. He was considered, to a great extent, the founder of the churches in Macedon, Marion, Williamson, Arcadia, Lyons and Sodus. He traveled over this ground several years, sometimes on foot, but mostly on horseback; his wife or daughter sometimes accompanying him. For some years he had a regular appointment at the Rossiter School House, two miles north of Lyons village.

The Wayne association held their first annual meeting in Rose Valley, Sept., 1835. Elder H. B. Kenyon, (pastor of the church at Marion) wrote the circular letter to the churches, of which this is the concluding paragraph:

"Our aged father in the Gospel, Elder Norton of Sodus, who was with us at our last anniversary, and deacon Adams of the church in Marion, have gone to their heavenly inheritance. These brethren have indeed been companions in labor and in the kingdom and patience of Jesus Christ, from the first settlement of the country to the day of their death. Deacon Adams resided on the farm on which he died, more than thirty-six years, and while Elder Norton was traversing the forests, facing the pelting storm, forcing his way through roads almost impassable, to carry the messages of Grace to the impenitent, and the consolations of God to his afflicted people; deacon Adams, according to his ability, was contributing of his earthly substance, to supply his temporal wants, of whom the former but a few years since, said that he had rendered more pecuniary assistance than all he had received from others. While we rejoice that these kindred spirits, who were so long fellow laborers on earth, are now united in the blessed employments of heaven, let us be careful to imitate their example, and be followers of them who now inhabit the promises, as they were of Christ, and look forward with confidence to the great association which will meet in the temple above, and never be dissolved."

The church which afterward occupied the Brick Meeting house, met for several years at the Merchant School house at the junction of what used to be called the Old and New roads (to Lyons.) Elder Norton quarried the stone for the foundation of the brick house, and obtained a grant of three acres from the land office, for house, parsonage and burial ground. He afterwards took up the whole lot, that they might have a right to what timber they wanted for building, and when they had done, sold it to Mr. Butler. In building they fell short and he donated a large amount of seasoned lumber which he had laid up to finish his own house. James Walling was deacon at an early day. At my first knowledge of Sodus Milton Granger and Lawrence Vosburgh were deacons. David Paul was next chosen, and afterwards Thomas Hopkins and Michael Hollenbeck. Sometime before I knew anything of Sodus, Elder Norton retired from active service and Elder Martin Miner became the pastor. Elder Norton was again pastor a year or more, when the church, at his request, in 1834 called me (a Licentiate,) to preach with Elder Norton to administer the ordinances. I continued with them steadily two years; afterwards occasionally with C. C. Rogers, (a licentiate,) till they called Elder Joseph Gould as pastor.

Elder Norton's admirers (and they once were numerous) never claimed that he had great pulpit gifts, but that he possessed in a

high degree. diligence, probity, prudence, perseverance and patience. Of his revolutionary history I can give but little. His descendants think he must have been in the army before his marriage, because they have often heard him tell how he was sent as a great gawky boy with an old man whom he was to call father, (and whom he always supposed was a general) disguised as farmers and with halters in their hands, into the enemies line, looking for stray horses; and he told him never to send him again without his gun. But I think not. He was married in 1778 when a little over 18, and I have heard his wife say that when it was determined he should go, she, her mother and sisters caught first a black sheep, then a white one, sheared a part of the wool of each; sat up all night, carded, spun and knit two pair of long stockings for him in time for him to start at noon the next day. I have heard him say he was present at Valley Forge, when many marched barefoot and marked their way by the blood of their feet on the frozen ground. He used to say he did not know that he ever killed a man while in the war, but once in an action when the smoke was very dense he stepped out to get a breath of air, and saw one of the enemy who had apparently done the same, draw up to fire, but Elder Norton fired first and the man fell. I believe he served as a private to the end of the war. In 1812 the old Revolutionary soldiers of Sodus and vicinity, formed a company called the Silver Grays. At their meeting to elect officers, Elder Norton was chosen captain. A man from Williamson, (Nichols by name, if I mistake not) a major in the Revolution, when chosen corporal, stepped briskly out saying "I consider it a high honor to serve as corporal under Captain Norton.

When the British were about to land at Sodus Point, Captain Norton was there with some 50 or 60 men. He divided them into squads of about 10. placed them in different ambuscades, pointing out the way to retreat if assailed, and told them to pop away as fast as they could. Before the British landed, however, a Colonel from Seneca Falls arrived with re-enforcements. Captain Norton told what he had done, and the colonel said he must recall the men and make what show they could in front. I have heard several who were there express the idea that the plan of the old captain would have been far better. The British advanced from the water with lanterns or torches at their head. Anasa Johnson shot down several of their lights, producing some delay and confusion.

I will add a few reminiscences current among his family and friends:

He had a large orchard, one of the first in town. James Sherman was his hired man; going into it one morning with him James said, "I was at a paring bee last night and the apples came from that tree, and that, and that." "Did they?" "Yes, and I can swear to it, and so can — and —". What are you going to do about it?" "Do about it!" "Are you not going to do prosecute?" "No. If they have stolen my apples, worse for them, thats all."

At one time they were out of meat; there was a salt spring thirty or forty rods from the back of the house, and while they were sitting at breakfast one Sunday morning, a fat deer came and stood between the spring and the house. His wife urged him to shoot it, the Lord had sent it, &c. The Elder refused to shoot, saying "if the Lord has sent it he can send it to-morrow." Accordingly at the same time next day, the same deer or another like it stood in the same place, and he brought it down.

Elder Norton accepted the name of Elder as fitly designating the office he held in the church, but rejected the title Rev., first as coming from Rome, and second as being applied to God himself in the Bible. There was one trait of Elder Norton's which some in this day might copy. His congregations were very orderly; he never threatened or scolded the young. Sometimes he would use language like this: "We thank the people for the attention with which they have listened, and especially the young people. We know we talk of things they don't understand, and when they behave well it is to their credit." These soft words were more powerful than harsh rebuke.

For several years he made it a point to call at every house in town at least once a year. He sometimes made thirty or forty and once fifty of these calls in a day. Such a stop he called a vis; if he staid to eat he called it a visit; if all night he called it a visitation. Once being blockaded by snow about a week, he called that a sore visitation.

REV. CONWAY P. WING.

CARLISLE, May 19th 1876

LEWIS H. CLARK.

Dear Sir:—Your letter of the 15th containing a request was received yesterday. In reply I would say:

I commenced my labors in Sodus as a licentiate of Geneva Presbytery, in the month of May, in 1831. I spent one month there, it being the Spring vacation of senior year in Auburn Seminary. A very interesting revival was enjoyed during my labors there at that time, from which I broke away to complete my year at Auburn. Immediately after my graduation at the Seminary, I received and accepted a call to the church, commencing my labors there at once. The revival continued after my return; I think about forty-six were added to the communion. It was the season of the great revival in all the churches of that region. I was not ordained and installed until Sept. 27th, 1832. I continued there as pastor until 1836, when I left, very much against the wishes of the people, to accept a call from the church of Ogden, near Rochester. My labors while at Sodus were very great, averaging not less than one sermon a day, besides other pastoral works. These sermons and labors were extended to nearly every town in the county, in most of which towns I attended protracted meetings. When I commenced labors in the congregation, it was in debt for its new house of worship, and failing in meeting engagements, the contractors had closed up the galleries of the new house in order to compel payment. In a short time, however, this debt was paid. My salary was \$400 per annum for the whole four years, but as most of the time I was unmarried and means of living very cheap, I lived very comfortably.

I was born on the Muskingham river 12 miles above Marietta,

Ohio, but at four years of age came to Phelps, Ontario county, N. Y., where I resided with my father until my academic education commenced. My preparatory course of two years was had at Geneva Academy, which on my leaving it became Hobart College. I entered the sophomore class in Hamilton College Oct., 1825, and graduated there in 1828. The autumn of 1828 I entered Auburn Seminary, from which I graduated in 1831. After laboring four years at Ogden, and at Monroe, Michigan, I was compelled to seek a restoration of impaired health by a residence at St. Croix, in the West Indies and at Huntsville, Alabama. I then so far recovered that I ventured to accept a call to the congregation in this place, where I have been pastor for twenty-eight years. Last autumn, Oct. 25th, 1875, I resigned my charge here in consequence again of somewhat broken health.

I cannot say much about the town as compared with what it now is, as I am too little acquainted with its present condition. The principal men in the church at that time were Dr. Levi Gaylord, Stephen Fairbanks, Byram Green, Deacon Roberts, Mr. Smith, Mr. Coleman, Mr. Kellogg, Adam Tinklepaugh, Richard and John Bell, Garret Gurnee and Mr. Kingsley. Others have escaped my recollection at present. There was a good degree of life among the members. I remember the prayer meetings as especially animated. Indeed I have always looked upon it as a favorable circumstance that I began my ministerial life under such spiritual influences.

Should you publish an account I should be glad to receive a copy. We are likely to gather a vast amount of valuable historical material this Centennial year. Yours, very truly,

CONWAY C. WING.

MRS. A. G. PERRINE.

PALMYRA, June 27th, 1876.

MR. LEWIS H. CLARK.

Dear Sir:—My father, Rev. Jesse Townsend, was born in Andover, Ct., in 1765, graduated from Yale College, New Haven, about the year 1789, and united with the church while there. His first settlement was in Shelburn, Mass. From there he went to New Durham in this state, where he remained thirteen years, a period of many labors and of great success. He was next settled in Madison, also in this State, and for a time had charge of an Academy in Utica; then became pastor of a church in Palmyra, and remained here for three years. From here in the year 1813 he went to Ill., as a missionary, where he remained until 1824 or 5, when he accepted a call to the church in Sodus, and remained there I think about five years. Coming here from there, he never after accepted any call, but preached when able in vacant churches in this vicinity. The feebleness of his health alone obliged him at last to cease from his labors. He died in Palmyra, N. Y., July 14th, 1838. Early in the morning of the day when his happy spirit took

its flight, in language almost prophetic, he repeatedly exclaimed, "The day breaketh, let me depart, the day breaketh let me depart." The last words he was heard to utter was "Jesus has washed my sins away." Thus he lived and thus he died.

"The Gospel was his joy and song,
 'Til to his latest breath;
 The truth he had proclaimed so long,
 Was his support in death."

In haste your friend,

MRS. A. G. PERRINE.

REV. W. COLLINS.

QUINCY, June 25th 1876

MR. CLARK.

Dear Sir:—My husband was born in Smyrna, Chenango Co., N. Y., in 1819. He graduated at Hamilton College in the class of '39, then entered the Theological Seminary at Auburn, finished his studies in 1842. He preached at Summer Hill, Preble and Onondaga Valley before going to Sodus. At Onondaga Valley he was ordained and installed in 1847. After leaving Sodus, he preached in East Palmyra, Dundee, Eddytown, Maine and Penfield; then removing to Michigan, he supplied the pulpit in Quincy, Tekomha and Parma. In the latter place he died after a short but severe illness, in the midst of his labors.

Yours Truly,

MRS. S. E. COLLINS.

REV. JAMES IRELAND.

JOHNSTOWN, N. Y., June 16th, 1876.

MR. L. H. CLARK.

Dear Sir:—In answer to you I give the following.

Rev. James Ireland was born at St. Andrews, Scotland, 1823, educated at St. Andrews, Graduated Madras College, St. Andrews. He pursued his Theological studies at Edinburg and Glasgow, and received the following certificate.

GLASGOW COLLEGE, April 26th, 1847.—I certify that Mr. James Ireland having produced the necessary certificates, was enrolled a Student of Divinity in Session 1846 and 1847 on the twenty-third day of November, that he attended regularly; that he delivered a Homily, Lecture, Greek and Hebrew exercise with much approbation, and that his conduct, so far as known to me, has been suited to his views and character in reference to the Holy Ministry.

[Signed]

ALEX. HILL, S. S. T. P

In May 1846, he was appointed by the Presbytery of Paisley to act as missionary at Barrhead, and was ordained there Feb. 26th, 1850, and became pastor of St. James Church, Forfar, June, 1852, and remained there until Feb., 1857. He left Scotland July, 1857, for Canada, and located at Three Rivers, where he taught for one

year; coming to the U. S. in 1859 and locating at Broadalbin, Fulton Co., N. Y., where he remained until he came to Sodus, Wayne county, N. Y. Yours,

JOHN IRELAND.

R. HARRINGTON.

LYONS, N. Y., July 25th, 1876.

LEWIS H. CLARK.

Dear Sir.—My recollections of Sodus began mostly with my services there as pastor of the M. E. Church of the then Sodus Circuit, in the Fall of 1839. Rev. Sias Bolles was my assistant. The Circuit then included many church classes; Lock Berlin, South Sodus, Alton, Sentell's, Sodus Village, Granger's Settlement, Furnaceville, Morse Hill, Hogabooms and other places, making twelve appointments each Sabbath, and an average of four additional for each week. The church membership was sparsely located. The only parsonage was a small house at South Sodus, bought the year previous, but the pay for it to be collected from the whole membership of the Circuit. This laborious business devolved on the preacher in charge, as did all the financial work. During the Fall of this year was built the Lock Berlin church. The dedication services were by Rev. Seth Mattison. From the dedication in December, 1839, meetings were continued for about four weeks, and were crowned with extraordinary success. Lock Berlin noted for its wickedness, was then revolutionized. The liquor dealers, drinkers, gamblers and scoffers were converted. Some who, during the first night of the meetings, had at the tavern profanely sworn, danced, caroused and in mocking,—administered what they called a "sacrament," with whiskey, were arrested in their madness and turned to God. That tavern ceased, and strong drink has had no public home since at Lock Berlin.

Rev. Sias Bolles was especially successful under God, in revival work on the Sodus charge. He was sweet spirited, full of faith and love. His smiles, tears and pleadings for Christ made him very dear to the people. His health failed and the circuit was left with but one preacher, who, with small help from Rev. Asel Aldrich, kept all the appointments for the remaining half of the year, preaching four times each Sabbath and nearly every day or evening each week. The pay was then about four hundred dollars the year, consisting in part of farmers produce received at the parsonage, in time of the so called donations. This year was first organized a class or society at Sodus Village. Milton Barclay was appointed the leader, and an old store room was occupied for the meeting. This class prospered well, and though the leader was removed by sudden death, and Satan for a time sifted the society, grace prevailed, and the foundation for the Stone Church and its central society were then laid, and became a most prosperous church. The next year Rev. Octavius Mason, a minister in gifts, grace and usefulness, quite above his colleague, was made the junior preacher, yet in spirit and labor these preachers were like David and Jonathan. Mr. Mason, thought he received this subordinate appointment, because of his outspoken zeal for human rights, and especially for the abolition of slavery. He was quite

above his assailants in talents, piety and usefulness, and was a man of blessed memory in the church. This year an extensive revival occurred, mostly in connection with the labors of Rev. O. Mason, at the Sentell school house. Nearly every family in the school district instituted family prayer daily. Some notable examples of saving grace are worthy of record. The teacher of the school and most of his scholars were happily converted to God. Among the first was a Miss Sarah Degan; the first baptised and the first ripened fruit for the glorified church above, which she joyfully entered after only a few months happy probation. The Morse Hill class, also was favored with some conversions. The Sodus Village Stone church was begun and enclosed. The Sabbath schools and classes dotted the whole circuit. The missionary and other contributions for benevolence were greatly increased, as were also the membership and spirituality and power for good of the church. Sodus Circuit was the home of many choice spirits; noble men and women of God. Among these prominently of note were John, Gilbert and Daniel Jemison at Lock Berlin; Daniel Spier and Mr. Mickell, Pilgrimageport; Gabriel Rogers and Mathew Pullen, at South Sodus; Hiram Allen and Mr. Alden at Lime Kilns; Charles Field and E. W. Sentell at Preston's Mills; Milton Barclay and John C. Miller at Sodus Village; Mr. Robinson, William Bennett and Henry Cronise at Fairville. From this favored circuit God was pleased to call some young men into the work of the itinerant ministry. Among these were John Robinson and his nephew Rodney H. Robinson, and Richard Blanchard. These last were advanced to the Presiding Eldership and to the General Conference. Both sustained themselves by their own exertions while preparing for the ministry. R. Blanchard was for a long while man of all work about the Seminary at Lima, N. Y., while acquiring his education. His labors and studies never cooled his fiery zeal, for his closet prayers were regularly heard through the Seminary building, more sonorous than their Town Bell. R. H. Robinson remains among the eminent and successful ministers of the church. More recently, Charles Cuse was honored with like work in the Gospel ministry, who early fell covered with the Master's glory. Robert Hogaboom is another star in this company on whom God and the people have placed the seal of honor. William Selby also was called to the great work from the same circuit. Devout and honorable women also went out from it to grace and bless the families of the ministry and church. In 1839 one meeting house and one parsonage belonged to the Sodus circuit. Now eight houses and four parsonages are within its old limits. Persons and families are yet living whose sensibilities preclude further incidents, though they might add to the interest of these sketches.

Yours Truly,

R. HARRINGTON.

This review of the Churches of Sodus, shows very clearly the earnest religious faith cherished by many of the early settlers who penetrated the dense wilderness, conquered its difficulties, and carved out for us this beautiful heritage.

Differing in denomination, they were nevertheless one in Christ,

and they strove to plant here Christian institutions to bless their children for many generations. So common are these blessings of Christian civilization, that we are in danger of forgetting their value—like the air we breathe, or the water that bubbles from the mountain spring. These institutions have cost time and money and anxious labor; but even, in a low material view, it is no doubt true that the investment has paid a HIGHER RATE PER CENT than any other.

Imagine Sodus settled for seventy-five years, with never a prayer or a sermon, never a Bible within its borders; children born, trained and married with never a thought of God or Christ; the dead buried with no church service and no words of immortality, and decide if possible what condition the town would have been in at the end of the experiment.

If the peace, order and virtue of Christianized communities do NOT depend upon their RELIGIOUS training, let those who doubt, show us OTHER communities that WITHOUT the Christian religion have attained to equal virtue, and made equal advancement in all that renders life happy and desirable.

PREFACE.

IN the following work, involving so many names and dates, it is not probable that *every* statement will be found absolutely accurate. The difficulty of securing precision and reliability in narrating Pioneer History, extending back three-quarters of a century, can only be appreciated by those who have undertaken such a task; yet so much labor has been bestowed upon this work, the writer ventures to hope it will prove acceptable to the few remaining founders of churches, and their children, as well as to the community at large, who are enjoying the Christian institutions they established.

The author acknowledges with pleasure the courtesy of church officers in furnishing for examination the records of their respective societies, and the readiness of all to furnish information sought. There are so many citizens to whom credit is due, it will be impossible to mention their names.

Among those abroad who have furnished records, and in some cases formal papers, thanks are due to Dr. Cook, of Vineland, Rev. Joseph Chapman, of Newark, Rev. Ezra Chatfield, of Steuben Co., Mrs. Perrine, of Palmyra, Mrs. Collins, of Quincy, Michigan, John Ireland Esq., of Johnstown, Wm. Alling, of Rochester, John Bell, of Palmyra, Rev. C. P. Wing, of Carlisle, Penn., Noah Gibson, of Harts-ville, Mass, Columbus Croul, of Lyons, and others.

In giving personal notices of early church officers and members, it was intended mainly to limit them to those in town before 1820—though not entirely so. The difficulty of obtaining the necessary information has compelled the omission of some that would no doubt have been of much interest, and caused imperfect sketches of others.

Hoping this pamphlet relating to one single department of Sodus History, may prove interesting enough to justify a complete work, it is respectfully submitted.

L. H. C.

CHAPTER I.

INTRODUCTION.

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The history of the past has many lessons for the present. To retrace the records of other days, to recall the deeds of those who preceded us always affords instruction and delight. In earliest childhood we gather around the chair of the aged grandsire, and with rapt attention listen to his stories of the olden times. When books open their wealth of wisdom for our increasing years, we turn with ever new and fresh interest to History, to Biography—those rich treasures that persevering students have gathered as they traveled back along the pathway of the buried centuries. And this is true not only of History in general, but also of family and local History. Indeed in some respects the nearer we come to ourselves personally, the greater is our interest in the study. Most families cherish carefully their own private records, brief though they may be, and entrust them to the most sacred of all human archives—the family Bible—recording the birth of their children in the same volume where covenant blessings are promised to them for a thousand generations, and writing the death of their loved ones, in close connection with the words of Him who said “I am the resurrection and the life.” LOCAL HISTORY has a charm that holds willing listeners at the feet of age. To trace the early settlement of our own neighborhood, to wander over the spot where the first cabin stood, and beside the first grave opened in the wilderness to receive some brave pioneer or his sweet child; all these things come very near to us, and touch the best feelings of our hearts. The heap of stones, marking the spot where once the wide old fire-place blazed its welcome—the single apple tree, still casting its vernal flowers and its autumnal fruit upon the ground, once occupied by the primeval college;—the rose bush still unfolding its annual lessons of love, though the dear old hands that planted it have long since been folded for the rest of the grave;—these speak in eloquent language of the past.

In such a review, *Church History* is naturally included, and will amply repay patient study and careful investigation. Western New York was very largely settled by emigrants from the New England states—particularly from Massachusetts and Connecticut. Religious institutions had been planted by their fathers soon after landing on the shores of the new world, and when the children took up the line of march from the rugged hills of the East, to the fertile lands of the Genesee Country, they carried with them the Bible. The Christian minister followed; the voice of praise rose to God from Pioneer homes: prayer and conference meetings were established, and the organization of churches was not long delayed. At some points they were almost coeval with the opening of settlements.

The fires now burning on a thousand Christian altars were kindled by pious hands in the dense forest, and were guarded with zealous care through all the years of toil and privation. Churches that now worship in houses of comfort, convenience and elegance, first met in the home of a settler, with its single room, or in the log school house; and when more space was required on special occasions, in the barns, or in the groves, "God's first temples." And it is worth noticing here how generally a church organization lives where so many other organizations die. It is very rarely the case that a church actually dies out, disbands and disappears. It is a strong testimony to the inherent divine power of Christian faith, that a church seems almost endowed with immortal life, even in its outward, visible organization. Families die, but churches live. Disputes and divisions arise, but the church is very likely to survive them all. To change the words of the poet, "Men may come and men may go, but the church lives on forever." Of course in regard to local, single churches this is not universally true. The narrative will show that it is not true of this town. There are exceptions, yet it is positively astonishing how much a church will endure and still live; how much individual foolishness and sin can load it down before the community and yet not destroy it; how much obstinacy may embarrass its action and yet not extinguish it; how much feebleness and incapacity may fetter its growth, and resist its development, and yet not smother it. Beneath all these outer indications of trouble, beneath all these storms that may sweep over the surface, there is a strong, under current of life; so deep, so pure, so divine that it flows resistlessly on, hidden for years, perhaps, but often welling to the surface in glad revival seasons, and always *existing* as a source of life

and perpetuity. Just as in Baffins Bay, ice bergs jostle and collide on the surface, floating southward, resisting the navigator, while far below a branch of the Gulf stream flows steadily northward, bearing tropical heat to the unknown Polar Ocean, beyond the region of Arctic snows.

No history of Western New York that omits its churches can be complete. They are an essential element of its material progress, and the crowning glory of its wealth, science and civilization.

The town of Sodus was erected by an order of the Circuit Court at Canandaigua in 1789, and comprised the present towns of Sodus, Lyons, Arcadia, Williamson, Ontario, Marion and Walworth. The present Presbyterian Church of Lyons, was organized January 2nd, 1800, as the "first Presbyterian Church of Sodus in the village of Lyons." It retained this name for several years, and until changed by an act of the legislature, introduced I think, by Hon. Byram Green. In the territory thus erected into a district or town no town meeting was held until April 2nd, 1799,—a delay of ten years. The first town meeting assembled at the dwelling house of Evert Van Wickie, near the present County House in Lyons, and elected town officers. For eleven years the annual meetings were held either at Lyons or at Marion. The first town meeting within the present limits of Sodus was in 1811, held at the house of Daniel Arms, the first house west of Wallington, now owned by C. D. Lent. Williamson including Marion, Ontario, and Walworth having been taken off in 1802, and Lyons, including Arcadia, in 1811, the town of Sodus was at that early date reduced to nearly its present limits. A narrow strip on the west side attached to the town of Williamson at a later date, being the only change since 1811. In the territory of the present town in 1799, there are said to have been about 25 families. Several of them were at the Point. Elijah Brown on the "Lake Lot" of the Swales farm, Amos Richards, on the farm of William Vosburg, where the old orchard and heap of stones now identify the spot. The others were on the roads leading from the Point; one the "*Old Geneva Road*" to Lyons, the other the "*Old Sodus Road*" to Palmyra. This last was abandoned sixty years ago or more, through most of its route, though it is recognized in the surveys of certain farms in the north and west parts of the town. The site of this village at that time was an unbroken forest. At how early a date religious meetings were held within the present limits of the town, it is difficult to decide, but it is very certain they occurred almost as early

as the settlement; perhaps even before the first town meeting in 1799. Elder Sela Norton was an early Baptist minister. He came in the year 1803 or 4, and settled where Reuben Boyd now lives. Elder Gerums, a Methodist minister, was here very early, living north of Wallington. Elder Goodenough was also an early Methodist minister. Methodist meetings were held at the house of John Reed, just south of the present place of Clement Harvey. Elder Norton preached at this village as early at least as there was a school house for him to preach in. The pioneer school house in this village, and the place of many religious meetings, stood a little in front of the present Hotel barn of Mr Whitnev.

The statement above, that there were twenty-five families in Sodus in 1799, is made on the authority of the *New York Gazetteer*—but from the evidence I have gathered, this must be understood to refer to the original town, consisting of the *seven* towns before mentioned. It is not probable there were more than *six* or *eight* families within the present limits of Sodus.

Further general Pioneer History; which might properly appear in this introduction, will be found scattered through the chapters relating to various churches—particularly in the account of the Presbyterian Churches, as that was prepared first, and delivered as an address with many general facts and statements applicable to all churches.

CHAPTER II.

Presbyterian Churches.

As early as 1795 ministers of the Congregational and Presbyterian Churches began to penetrate Western New York. Rev. Zadoc Hunn located that year at Bristol, Ontario Co., of which Wayne county was then a part. Rev. John Rolph, at South Bristol in the same county, was installed by a council in 1797, according to the Congregational form—the first of Western New York. Rev. Timothy Field was installed at Canandaigua in 1800; and about the same time in 1800 or 1801 the Rev. Eleazer Fairbanks came to Palmyra and preached extensively through this region. He settled very early on the well known Fairbank's Point, east of Pultneyville. In 1800, Rev. Jedediah Chapman was sent by the General Assembly of the Presbyterian Church, to labor on the "North Western Frontier" as the Genesee country was then called. He settled at Geneva, and for several years spent six months of each year in going out among the scattered settlers of this section, preaching, organizing churches and doing other pastoral work. In 1799 Rev. Seth Williston, sent out by the Missionary society of Connecticut, spent four months in Ontario county, extending his labors no doubt, to this section, for in his report he records the occurrence of a great revival, commencing at Palmyra. The same missionary society also sent out in 1799 Rev. Jedediah Bushnell, and he reported to the society sometime afterward, that he had labored mostly in the County of Ontario. How many of these, and other early ministers preached within the present limits of Sodus from 1799 to 1812, when and where they preached, it is now difficult to ascertain. From the general facts above given it is evident they must have been here frequently. Missionaries located at Geneva, and other places in the same county, active in general pastoral work, with revivals existing at

Palmyra and other places could not have wholly neglected Sodus, which even then was an old and well known name, if nothing more. They must have visited a place of so great commercial importance, as Sodus Bay then seemed to be. This view is sustained by the recollection of the older residents still living among us; though names, dates and places are very uncertain before 1812.

At the time of the organization of the Presbyterian Church in 1812, this village consisted of about the following buildings. The Log House of John Holcomb on the site of George Tillotson's residence, a log tavern on the corner where Mr. Kelly's stone building is, the frame school house in front of Mr. Whitney's hotel barn, a log house on the site of the "Beehive," occupied by Mr. Shelley, and four or five log houses west of the corner at Mr. Green's. Between the two ends of the village, in the language of Longfellow, "Still stood the forest primeval." Jesse Green recollects going up to the site of Whitney's hotel to school *through the woods*, some time later than 1812.

The formation of the church was due to the recent settlement of the three brothers, Byram, Joseph and Samuel Green. In the spring of 1811 they came here and built four log houses on the north side of the road—sleeping in a hollow log while building them. The first was in the present garden of *Mrs. Samuel Green*, the second just at the west end of it, the third a little further west, and the fourth just beyond Edwin Green's barn where some stones beside the road still mark the spot. They returned and brought their families the same summer. Lemuel Higgins, too, came the same or the next year, and built another log house near the present corn house of Jesse Green. Of the *four* log houses on the north side of the road, Phinebas Hayward lived in the first at the east, Capt. Joseph Green, father of the three brothers, in the second, Byram Green in the third, and Dr. Joseph Green in the fourth. Later, but probably not in 1812, Samuel Green, who married a daughter of Mr. Hovey, but died himself within a year, had another log house on the south side of the road, at the west end of the Locust Grove. There you have the picture of the *Pioneer village*—a tavern and school house, eight—perhaps nine, log houses.

So many of these families were from Williamstown, Mass., that ancient home of education and piety, it is not strange their thoughts were early turned to planting similar institutions here. Byram Green was educated at Williams college, and was one of that little company of young men who met

beside the haystack in the meadow to pray for the conversion of the world—a spot that has since become famous and historic as the birth place of American Missions. Judge Green in his old age visited Williamstown, identified the site of the Haystack; a marble monument was erected and a mission park established.

The following is the record of the church organization taken from the earliest book.

Sodus, Oct. 23d, 1812—On this day the Congregational and Presbyterian professors of this town were organized into a church by the Rev Messrs. Tullar and Ayers. The following are the names of those who composed the church, viz. Matthew Clark, Charity Higgins, Lemuel Higgins, Mehitable Hayward, Phinehas Hayward, Elizabeth Green, Byram Green, Samanthy Clark, Matthew Clark, jr., Mehitable Green, Israel Mason, Nabby Green.

After the organization of the church Mr. Flavel Kingsley, Mrs. Elizabeth Clark and Miss Harriet Higgins offered themselves for admission into the church, were examined and admitted. The church then voted to call themselves the First Presbyterian Church of Sodus. They also voted to offer themselves to the Geneva Presbytery for admission. The church then proceeded to elect their officers. Mr. Phinehas Hayward and Mr. Matthew Clark were chosen Deacons and consecrated to that office. Mr. Byram Green was elected Clerk.

Nov. 1st, 1812—The sacrament of the Lord's Supper was administered by Rev. Mr. Tullar. March 22d, 1813, the church met and elected Byram Green delegate to represent the church in the Presbytery; and also called a society meeting for the purpose of choosing trustees and making other arrangements for the formation of a Presbyterian society. The church received, March 23d, a book entitled a "Confession of Faith," as a present from the General Assembly of the Presbyterian Church in America, by the hand of the Rev. Mr. Chapman, of Geneva. Dec. 20th, 1814—John Boyce, Elizabeth Achsah Granger, Dorcas Harmsley and Polly Gurnee—the three former by letters, and the latter by examination were received into the church by the Rev. Mr. Pomeroy. Aug. 25th, 1815—Timothy Axtell and Mary his wife, John Gault and his wife and Alexander Lyal were received into the church by the Rev. Mr. Whipple.

March 22d, 1817—Achsah, Louisa and Elijah, the children of Flavel Kingsley, were baptized by the Rev. Mr.

Collins; also Juliette, the daughter of Dorcas Harnsley, and Harriet Mary, the daughter of Byram Green.

August 11th, 1819—The church being regularly met, the Rev. Mr. Collins being present, by the request of the church he presided as moderator. Meeting opened by prayer by the moderator.

1st. The church then resolved to adopt the Presbyterian mode of government.

2d. Resolved to appoint seven Ruling Elders, and the following brethren were elected into that office, viz: Purchase Roberts, Phinchas Hayward, Joseph Curtiss, Linus Stevens, Kitchell Bell, Lemuel Higgins and Timothy Axtell.

Purchase Roberts was also chosen Deacon, and it was resolved that the consecration of the Deacons and Elders take place the 22d instant."

The Trustees chosen were Nathaniel Merrill, Daniel Arms, Lemuel Higgins, Timothy Axtell, John Holcomb and Joseph Green, and their names appear in the certificate of incorporation recorded at Canandaigua.

This extract from the records comprises all the written history of the church for seven years, and it will be seen that of the fifteen who joined on the day of organization. Oct. 23d, 1812, *nine* were from Byram Green's family and connections—Byram Green and Elizabeth, his wife; Lemuel Higgins and Charity, his wife, the father and mother of Mrs. Byram Green; Phinchas Hayward and his wife Mehitable, who was a sister of Byram Green; Nabby Green, wife of Dr. Joseph Green, Mehitable Green, his daughter, and Harriet Higgins, sister of Mrs. Byram Green. None of the others were from this village. Flavel Kingsley was from the south part of the town, living beyond Salmon Creek at that time. Matthew Clark and Samantha, his wife; Matthew Clark, jr., and Elizabeth, his wife, were from the east part of the town, living just south of the Brick Church. Matthew Clark was here as early as 1804. After they had been away from town a few years, and returned with letters from the church of Mendon, in 1822, they lived on the Johnson farm, southeast of the Brick Church. *Israel Mason*, the remaining name among the founders, was the son-in-law of Matthew Clark. He lived for a few years where Durfee Wilcox now resides, and chopped the timber for clearing upon twenty acres or more of that farm. Whether the Matthew Clark and wife spoken of as returning from Mendon were the young people or the old, or both, or whether they finally removed to the same place, I have not ascertained with certainty. But they left the town at

an early day, Matthew Clark, jr., and wife taking letters to the church in Lodi, Erie County. Israel Mason also removed from town in a few years. Of these first members, Mrs. Elizabeth Green, widow of Judge Byram Green, still survives, the sole representative of that little meeting which founded the church sixty-four years ago. She remembers *riding* to meeting in the half of a hollow log, drawn by a yoke of oxen—such a conveyance rolling around in an uncertain way, slowly making the trip to the school-house. This was a conveyance very different from the fast horses and skeleton rigs now driving through our streets. What remains to be said of this church may perhaps be more clearly presented under certain heads:

1st. *Organization and Officers.*—The church was substantially *Congregational* at the formation, and remained so for seven years; yet the records show that they voted to call themselves the *First Presbyterian Church of Sodus*, and voted to ask admission to the *Geneva Presbytery*, and the legal certificate filed at Canandaigua styles the body "The First Union Presbyterian Society of Sodus." It is supposed the word *Union* was used in consequence of Congregationalists and Presbyterians being *united* in the same organization.

The church chose a Clerk and two Deacons. The intention, as clearly shown by the records, was to organize a *Presbyterian* church, but conduct it on congregational principles *without* a board of elders. As the "Plan of Union," so-called, prevailing in this State from 1801 allowed such churches to unite with Presbyteries and have a delegate, they availed themselves of this privilege. In 1819 they completed a full Presbyterian organization by electing a session of seven Ruling Elders. Vacancies occurring by death or removal were filled by new elections, but the office, of course, was *life-long*.

In 1837 all the elders resigned, and a new election took place. In 1864 it becoming necessary to elect several new elders at once, it was determined to introduce the plan of limited service. Accordingly John W. Bell, E. K. Hitchcock and L. H. Clark were elected, and their term of service limited to four years. In 1868 all of the elders for life being dead or removed except Bro. Garret Gurnee, he proposed to resign, to allow the complete arrangement of the session in that form. The board was then made to consist of six elders, to serve six years, two to go out at the end of each two years. The deacons were also designated to hold office two years, and the time of election is at the Preparatory Lecture next preceding the Communion on the first Sabbath

in April of the even years. This was before a limited-service-eldership was authorised by the General Assembly; but in 1875 that body, with the concurrence of three-fourths of the Presbyteries, ratified what this church had done seven years before. This plan of a periodically elective eldership has brought the organization very closely to actual congregationalism in its local work, but with the advantage of the Presbyterian system of appeals.

2d. *Place of Meeting, House of Worship.*—The church was probably organized in the *school-house*, and held its meetings there mostly for several years. But meetings were held very often in private houses and also in a barn of *Russel A. Routh* that stood nearly opposite the present home of *David Poucher*. The church also held many meetings in distant neighborhoods, in private houses, in barns and in the school-houses; particularly the one near the present Brick Church. At the barn now owned by Morris De Kay, opposite the Brick Church, the early ministers preached. Persons were received into the Presbyterian Church at that barn; among them the wife of Asahel Carpenter. Children were baptized there; among them the children of Levi Allen, July 14th, 1822, Nancy, Levi Sanford, Benjamin and Charles; and the sacrament of the Lord's Supper was administered there. In the stone school-house, northwest part of the town, many meetings were held. That neighborhood was so much of a place for meetings that the school-house was built large with the object of accommodating religious societies, and though it was not formally dedicated to church services, yet a very devoted pious man, the father of Josiah Rice, did the work, saying at the time that perhaps the house might stand till the glory of the Lord should cover the earth as the waters cover the sea; and so, perhaps, it may, for a stone school-house dies hard. The great revival of 1828, and also of 1831, prevailed extensively in that neighborhood. Seth Coleman, during these and earlier years, was very active in social meetings, and from this village and west of it, Judge Green, Adam Tinklepaugh, Jacob Bacon and probably others went on foot, on dark nights, three, four or five miles to hold prayer and conference meetings in that section. But the time came to build *meeting houses*. For twenty-five years the solemn services of the various churches, organized and unorganized, had fallen upon the hearts of the people in places and forms adapted to primeval life. But the wanderings in the wilderness were done; the labors of the *earliest* settlement were ended; the ark of Christian faith needed a local habitation, and there

arose in the hearts of the people, as in that of David of old, a desire to build a temple unto the Lord, a habitation for the Most High. The brick house at the Centre was commenced in 1825, and enclosed enough for meetings next year, but not finished for three or four years. The Presbyterian house was raised June 28th, 1827; the Episcopal house in the fall of the previous year, 1826, and these two seem to have been in progress at about the same time. For the Episcopal Church George Palmer and Thomas Wickham drew the first load of stone from the Dea. Granger farm, now owned by Frederick Blanchard. For the Presbyterian Church Levi Gurnee and Judge Green, putting their *ox-teams together*, drew the timber from the farm of Flavel Kingsley. Stephen Axtell, son of Elder Timothy Axtell, built the Presbyterian house. The time and circumstances of the dedication I have not obtained. It was a hard struggle to build, and the church remained in debt. As late as 1831, after Mr. Wing preached here, the galleries were closed by the contractors; but an energetic movement was made, the debt paid, and the galleries opened. The present house was erected by Rufus A. Moses, contractor, and dedicated in June, 1863. Dr. Horace Eaton preached the sermon, and Rev. Mr. Shepherd of Huron offered the dedicatory prayer. The parsonage was built in 1874 and 5.

The old meeting house was sold to the contractor for the new, and finally became the present planing mill at the east end of the village.

3d. *Ministers*.—From and after the organization of the church in 1812 to the present time, the following ministers appear to have labored here: The two ministers, Rev. David Tullar and Rev. Oliver Ayers, organized the church. Nov. 1st, Rev. Mr. Tullar administered the Communion. The Rev. Mr. Chapman of Geneva, missionary of the General Assembly, brought the church the Book of Discipline Mar. 22d, 1813. The Rev. Francis Pomeroy of Lyons, Dec. 20th, 1814, preached and received several members into the church; Aug. 25th, 1815, Rev. Mr. Whipple also received members into the church. March 22d, 1817, Rev. Mr. Collins preached and baptized several children; Mr. Collins also acted as moderator Aug. 11th, 1819, at the first election of elders. April 2d, 1820, Rev. William Clark preached, and many times afterward, enough to render it probable that he was employed for a time as stated supply. Nov. 11th, 1821, the Rev. Noah Smith preached, perhaps also as stated supply for a few months. March 14, 1822, Rev. Royal Phelps preached, and quite often for a year or

two afterward. Rev. Mr Porter, February 1823. Rev. Mr. Bailey administered the Sacrament Jan. 24th, 1824. In 1825 the Rev. Garret Hollenbeck seems to have been employed as stated supply. The name of Rev. B. B. Stoctor appears April 15th, 1825. Rev. Jesse Townsend preached Aug. 14th, 1825, and after the 1st of January, 1826, was regularly employed as stated supply. He remained five years, closing his labors here Jan. 2d, 1831. Rev. Conway P. Wing, then a student in the Auburn Seminary, spent the month of May, 1831—passing in that manner the spring vacation of his senior year. After he had graduated later in the summer, he accepted a call to Sodus, and entered immediately upon his work among this people. He was ordained and installed Sept. 27th, 1832. The pastoral relation was dissolved in the spring of 1835. Rev. Daniel Waldo preached here during the years 1835 and 6. He was *then* very old, but afterwards became quite celebrated as a centenarian. He was elected chaplain of Congress, and lived to pass his hundredth birthday by several months. Early in 1837, Rev. Joseph Merrill commenced his labors here, continuing for two years, until some time in 1839. After a vacancy of a few months, Rev. Charles Kenmore was engaged to supply the pulpit, and preached here one year, mostly in the year 1840. At the close of his labors, another vacancy occurred, in which Rev. Joseph Merrill, Rev. Linus North, Rev. Royal Mann and Rev. Ira Ingraham preached at various times, and acted as moderator of session. Rev. Charles Merwin was finally called to the pulpit, and after preaching a few months was ordained pastor of this church Feb. 17th, 1842. His labors closed May 26th, 1844. Little or no delay occurred in the supply of the pulpit, as Rev. Hosea Kittredge commenced laboring in the society June 2d, 1844. He remained six years, preaching his farewell sermon July 7th, 1850. Rev. W. W. Collins succeeded him, commencing Sept. 1st, 1850, and continuing until the 26th of September, 1855, five years. The pulpit was then vacant for several months. Rev. Abram Blakely commenced May 15th, 1856, and remained until the summer of 1861, about five years. The pulpit was then vacant for nearly two years, and some of the time no attempt at holding service was made, the house being closed. Rev. James Ireland was finally engaged, and commenced preaching March 1st, 1863. His term of service was the longest of any in the history of the church, lasting ten years, or to the 1st of March, 1873. The pulpit was then vacant for just a year, though services were regularly continued. The Rev. James McWilliams

preached for four weeks in the fall of 1873 and was permanently engaged, but returning to New Jersey for his family he was taken sick and died. The Rev. Mr. Cutler commenced preaching as stated supply March 1st, 1874. His services closed the third Sabbath in March, 1875. The pulpit was vacant until September, 1875, when the present stated supply, Rev. T. Dwight Hunt, commenced his labors in this church.

4th. *Revivals*.—There was a noted revival in Ontario county in 1799, commencing at Palmyra, and extending south to Canandaigua, to Bristol and other places. It is not known whether its influence was felt in Sodus. In 1815 or 1816 there was evidently a time of special religious interest, as the records show quite a number received on profession of their faith. There have been several other marked revivals in the history of the church, shared very largely by all denominations both in labors and results. The first one of considerable note occurred in 1828. In fact it appears that there were three years or more in which great religious interest prevailed, extending into all parts of the town. This was mostly during the labors of Rev. Jesse Townsend, though it would seem to have commenced before he came. This revival was very much like the older revivals of New England,—numerous neighborhood meetings for prayer being held, but no long series of meetings at any one point. In other words, a great and powerful revival without a protracted meeting; such a revival as might occur in July just as well as in January; a revival depending not on time or place, not on the *leisure* and *convenience* of the people, but on the deep all-pervading presence of the Holy Spirit, accompanied by prayer and personal effort. As the result of this revival there were large accessions to the church by profession of faith—twenty-five or thirty in 1826, fifteen or twenty in 1827, and perhaps forty in 1828—not much less than one hundred in the three years, comprising a large number of prominent citizens and heads of families. The children of these families to-day, all over town, are enjoying the rich Christian blessings resulting from that revival. They can be found, I think, in all the churches, and many of them have scattered into distant States, bearing with them the precious hope in Christ, obtained in those revival scenes. After a brief interval of only two years this church, in 1831-2, shared in the great religious awakening that swept through all Central and Western New York, and with which the name of Charles G. Finney, that man of blessed memory, stands so intimately associated. The revival was already in progress here *with-*

out a settled minister in the spring of 1831, when Rev. Conway P. Wing came from Auburn Seminary and labored one month. Eighteen united with the church by profession of faith May 1st, 1831; seventeen June 5th; seven more before the close of the year, making, with four by letter, nearly fifty that year. This revived state of feeling lasted well into the year 1832, and many were added during that year.

There was also in the winter of 1838, while Rev. Joseph Merrill was the minister of the church, a revival of considerable extent, and some of the present members of the church date their conversion that year. There was considerable special interest in the summer of 1840, which deepened in the winter and spring of 1841 to a great revival in which forty or more experienced religion and joined this or other churches. This special effort was conducted very largely by Rev. Mr. Tousley, the celebrated Sunday-school preacher of those times. Night after night the old Presbyterian house was filled with eager listeners to his powerful appeals. Two years later, in the winter and spring of 1843, while Rev. Charles Merwin was the pastor of the church, an extensive revival again occurred. Rev. Beecher Coleman assisted for several weeks, and the solemnity of the Divine presence was felt by the whole community. The audiences at the evening meetings were very large. Prayer meetings and enquiry meetings were crowded with those anxious in regard to the salvation of their own souls or the souls of others. Great numbers rose for prayer in the large public meetings. On one occasion those presenting themselves filled all the body seats of the church, and no doubt in many cases the question whether to cross the aisle or not was the turning point in the great choice, the very crisis of the soul's decision. Twenty-six united with the church April 2d, twenty-two May 7th and five Nov. 5th—fifty-three in all. In 1851, under the ministry of the Rev. W. W. Collins, considerable religious interest occurred and a series of meetings was held. Thirteen united with the church by profession of faith May 4th and others later in the summer. In the winter and spring of 1858, Rev. Abam Blakely, minister, extra meetings were held for some time, and several were added to the church. The next marked and decisive awakening commenced soon after the week of prayer in 1868. Special services were held for several weeks, mostly conducted by Rev. Mr. Ireland, though Rev. Mr. Lusk of Huron assisted for a time. This movement was extensive and thorough. *Thirty-two* united with the church Sunday March 28th, exceeding somewhat the number ever received at any other single communion;

six more at the July communion. The revival work of the last two years is so recent as to be fresh in the minds of all. In thus sketching these *special occasions* of revival, we would not overlook the fact that there have been other years when there was a steady, healthy growth; when new members were added at almost every communion; when the Sunday-school and the prayer meetings were actively engaged in promoting a knowledge of the Bible; when the Christian graces were cultivated in the church, and impressions were made upon the surrounding community. Though abundant and long-continued rains are often welcome and valuable in the material world, yet bud and flower and fruit depend far more upon the noiseless dew, the gentle rain and the vitalizing sunshine. In contrast with seasons of revival must be noted the times of depression, the hours of trouble and discouragement that come to every organization as well as to every human soul. There are times in the history of a church when the minister and officers who patiently face difficulties, who unravel the tangled threads of old grievances, who administer discipline, who strengthen the things that remain that are ready to perish, execute a work not less important and honorable than they who lead in hours of prosperity. In military life, it is doubtless a grand and stirring sight for a division to move over the battle plain with resistless daring to certain and sweeping victory; but it was a nobler sight than that at the battle of Lookout Mountain, when a small force of Union troops held a position against overwhelming odds, and, in the face of death, calmly obeyed the signals that Sherman flashed from *another* height—"Hold the fort, for I am coming." To hold the position, to save the organization often requires executive talent of a high order, and a patience that must wait for the turn of the tide, wait for the promised reward, wait for the *distant* hour of triumph. In this church, like all others that survive for nearly three-quarters of a century, there have been just such occasions often. Without a minister, and always without a house of worship before 1825, such times no doubt often occurred from the difficulties of early pioneer life. Since that may be mentioned the years 1829 and 1830, just between the two most noted revival seasons of the church. The intense excitement of that time can scarcely be understood except by those who remember back to it and *through* it. When political parties were rent asunder by the discussions over Masonry and Anti-Masonry, the church could not wholly escape, and the records, brief as they are, show traces of this strife, when *Anti-Masons* refused to commune

with the church and *Masons* were put on trial for their supposed heresies. But the storm passed by and was followed by the times of great refreshing from the presence of the Lord. So, too, before and at the general resignation of the elders in 1837 there was a period of great difficulty. It is hard to tell just why. There were doubtless some reasons that rendered the resignation desirable; the plan of making the session periodically elective, as it is now, had not been adopted even if it was thought possible, and there was some plausibility in the idea that the church *ought* to have a new opportunity of electing its Ruling Board. But on the other hand, the resignation was secured by some *finesse* and *management*, and the subsequent election turned out differently from what some expected, but perhaps just as others designed to have it. Again, the Anti-Slavery discussions, intensified by the opposition they met with, created some difficulty in 1841, but it was partially adjusted and the chasm bridged over until in the summer of 1843, just after a great revival, an actual division of the church occurred, and the Free Congregational Church was organized. This secession was a hard blow to the church, and the years that followed were full of hard work, without much promise of immediate success. It was the fortune of *Rev. Hosea Kirtledge* to meet just this perilous state of things. Coming here the year after the secession occurred, having had no share whatever in the discussions and the division, he was nevertheless compelled to labor under all its resulting embarrassments. To bring into action the scattered forces of a church weakened by the loss of nearly half its working force was a task of no small magnitude. Emphatically, it was his mission to restore the old paths, to build upon the old foundations, to "hold the fort" until God in his Providence should bring about calmer counsels, and open up the way for the seceded members to return consistently with their own convictions of duty. Patiently he faced the danger, did the work assigned, saved the organization, and the success of that policy is written in the after history of the church. At the close of the labors of the *Rev. Abram Blakely* there was also a time of great discouragement. With a vacant pulpit in a dilapidated house, and the paralyzing influences of civil war, the attempt to rally was difficult in the extreme. But the society, divided in opinion as to the best method of repairing the old house, settled that question by building a new one. The services of the *Rev. James Ireland* were secured, and for a time *his* work was to hold the fort; but his labors ripened into the glorious revival

of 1868 and the longest term of service in the history of the church—ten years.

5th. *Record of Ruling Elders and Deacons.*—*Purchase Roberts* was born in Vermont in 1768, married there and removed to Junius. His wife dying, he married Widow Ensley. Mrs. Peeler, widow of the late John Peeler, is a daughter of Mrs. Ensley. Mr. Roberts made a profession of religion in Junius, and was a deacon in the Junius church. Removed to Sodus in 1818, settled on the McCarty farm west of the village, united with the Presbyterian church and was elected Ruling Elder in 1819. He was very active in holding meetings. Mrs. Peeler remembers riding behind him horseback to meetings at Sodus Centre. He moved to the Centre in 1825, buying the Reynolds' mill property with Jeremiah Case—taking the saw mill for his part, and living where Edward Proseus' new house is. After a few years he engaged in selling patent rights. He died at the residence of a daughter in Cattaraugus County, Nov. 27th, 1834.

Phineas Hayward was born in Bridgewater, Mass. After marriage he first settled in Windsor, Berkshire County. Then he removed to Lorraine, Jefferson County, N. Y., previously remaining a few months near Williamstown, Mass. He came with his family to Sodus and settled at the present village in the fall of 1812, living in a log-house that stood about at the west end of Mrs. Samuel Green's garden. He made a profession of religion in Lorraine, and united with the Congregational church. He joined the Presbyterian church of Sodus at its organization, Oct. 22d, 1812, immediately after his arrival, and was elected one of the first deacons; Aug. 11th, 1819, he was chosen one of the first ruling elders, and ordained Aug. 22d. He served in both of these offices until his removal to Fredonia in 1831, where he died.

Joseph Curtiss was probably a member as early as 1816 or 1817, though the records do not give the date nor state whether he united by letter or profession of faith. He was elected a ruling elder Aug. 11th, 1819, and ordained with the others the 22d. He removed to Lyons about 1824. His business was that of builder, and he is well remembered in Sodus as having erected quite a number of the earliest barns. A letter from Columbus Croul states that his name does not appear upon the records of the church of Lyons, but that he was attentive to meetings and maintained a Christian walk. I have not ascertained when he died, but it was in Lyons at an advanced age.

Kitchell Bell was born in Darien, Connecticut, in 1777.

He removed to Williamstown, Massachusetts, married there and came to Sodus in 1812. He experienced religion in two or three years after that, and united with the church. In 1819, Aug. 11th. he was elected ruling elder, and ordained Sunday the 22d. He held the office until 1837, when he united in the general resignation and was not re-elected; he remained a member of the church until 1843, when he united in the formation of the Free Congregational Church. He lived to a good old age—lived to see the proclamation of universal emancipation—and died at the age of 86.

Lemuel Higgins was a resident of Williamstown, Mass., and a member of the Congregational Church there. He came to Sodus in 1811 or 1812. He settled on the corner where Jesse Green lives, buying ten acres there and forty south, now owned by Mr. Rogers. His house stood near the present *corner house of Jesse Green*. He, with his wife Charity Higgins, united in the organization of the church Oct. 23d, 1812. He was chosen ruling elder at the first election, Aug. 11th, 1819, ordained with the others on the 22d. and continued in office until his death, which occurred Nov. 2d, 1824. His remains are buried in the old cemetery. He was the father of Mrs. Judge Green, and also of the late Dr. Higgins of Pultneyville.

Linus Stevens.—Of Linus Stevens' early history I have not been able to get any account. He was in Sodus quite early; was a physician, though not practicing to any extent. Judging by the place his name occupies on the roll, he joined the church about 1815, was elected a ruling elder at the first election in 1819, and was the first clerk of session. He lived on the place where George W. Tillotson now lives. He removed to Rochester in 1825—perhaps to Batavia first; he immediately assisted in organizing the Second Congregational church of Rochester, Nov. 18th, 1825, and was elected a ruling elder, but in about eight months he went to New York or Brooklyn, and ever after lived there with his son Orlando, and died in 1851 at the advanced age of 85 years.

Timothy Axtell was born in New Jersey. He first came to Geneva and remained there a few years, then came to Sodus with Judge Nicholas, and built the first mills at the point that bears the Judge's name. He settled soon after on the farm now owned by the heirs of Ralph Palmer. He united with the Presbyterian Church April 15th, 1815. He was chosen one of the first elders in 1819, held the office eighteen years, until the general resignation; he was not re-elected. He remained a member until 1843, and then united with the Free Congregational Church. He was a strong, brave man.

during to utter his own views, which were always pronounced and definite, and seemed to penetrate the future. To the writer he said, in 1844, "Young man, if this slavery question is not settled soon, you will see rough times. It will be the bullet and the steel." He died April 21st, 1847.

Nathaniel Kellogg was from Williamstown, Mass. I do not know whether that was his birthplace or not. He was a professor of religion when he came to Sodus, about the year 1814. He settled on the farm now owned by Samuel Belden; Jacob Bacon, his son-in-law, settled on the present farm of Sheldon Goodsell. Mr. Kellogg afterwards moved into the village, living in the house now owned by Charles Williams. The records do not show when he was elected a ruling elder, but it was about 1827, as his name appears in meetings of session soon after that. He served until the general resignation of 1837, and was not re-elected. He was very highly esteemed as a devoted, pious man; he died March 31st, 1851, and is buried in the old cemetery.

Levi Gaylord was born in Harrington, Conn., April 18th, 1794. He studied for his profession with Dr. Hitchcock, and was licensed as a physician by the County Censors. He settled in Otisco, N. Y., about the year 1816. He made a profession of religion in 1817, and joined the Congregational Church of Otisco. He came to Sodus in 1823 and settled in this village, and united with the Presbyterian Church Jan. 11th, 1824; he was elected to the office of ruling elder in February, 1828, and ordained Sunday the 18th. He was soon after chosen clerk of the session, and the records, carefully written up, are in his handwriting for nine years. In Sept., 1843, he assisted in organizing the Free Congregational Church. He died Sept. 6th, 1852. After his conversion, through all his life he was active in religious work and assisted by pen and voice the cause of temperance and freedom.

Richard Bell was born in Stamford, Fairfield County, Conn., Jan. 28th, 1784; was married Feb. 25th, 1808. He is supposed to have made a profession of religion soon after his marriage, and united with the Congregational Church in Stamford. He moved to Sodus in April, 1828, and settled on the Ridge west of the village. He joined the Presbyterian Church by letter July 9th, 1828, elected an elder Nov. 5th, 1830, and ordained to that office Dec. 5th; he continued in office until his death Nov. 24th, 1865. He was a member of the church thirty seven years, a ruling elder thirty-five years; he was also superintendent of the Sunday-school for several years, and clerk of session for ten years or more.

Byington Newell was born in Columbia County. He married Sarah Vaughn, and came to Sodus at an early day—probably before 1820. He first settled at Messenger's mills, but in a few years bought the farm now owned by his son Philander. In both places he carried on the tanning business, but afterwards built a grist-mill. He experienced religion in the great revival of 1828, during the ministry of Rev. Jesse Townsend, uniting with the church March 9th of that year. He was elected to the office of ruling elder May 26th, 1837, after the general resignation, and continued in that office until his removal to Phelps in 1852; his letter to the church in that place was granted Nov. 5th of that year. He resided there until his death, which occurred only a few years since, at the age of 75 years.

William D. Cook united with this church Nov. 1st, 1835, was chosen ruling elder after the full resignation of the session May 26th, 1837, and ordained June 5th. He was active in Christian work, and is especially remembered as a successful Sabbath-school superintendent. He shared largely in the anti-slavery discussions of the period 40 to 45, withdrew from the church in 1843, but did not unite with the Free Congregational Church. He removed to Vineland a few years since, where he still resides. At the close of this work will be found an account of his life, written by himself, exceedingly valuable not only for its interesting personal history, but for the strong testimony, after forty-five years of critical study by an educated scientific man, that the Scriptures are the word of God, and the only guide to the "path of the just that shineth brighter and brighter unto the perfect day."

Seth Coleman was born in Amherst, Mass. His ancestors were noted for their piety and their devotion to the institutions of religion; his brother, Rev. Beecher Coleman, was a minister of the gospel, especially successful as a revivalist, laboring in that capacity in Sodus for several weeks in 1843. Rev. Lyman Coleman, distinguished as a traveler in Palestine and author of several Biblical works, is also a connection of the family. Seth Coleman united with the Congregational Church of Amherst in early life. He removed to Sodus in 1818, and settled upon the farm now occupied by his sons, Linus and Lyman Coleman. He entered vigorously upon Christian work in those pioneer times, holding meetings in school-houses and private families. He united with the church soon after moving here, and was elected a ruling elder. He continued in office until 1843 when he united in

the organization of the Free Congregational Church. He died Nov. 29th, 1857.

William P. Irwin was born in Newburg, N. Y., in 1789, removed to Oaks Corners, in Phelps, in 1799. In 1811 he came to Sodus and bought the farm on which he spent the remainder of his life. He made a profession of religion in 1838, uniting with the church March 4th, and on the next Sunday, March 11th, seven of his children were baptized. He was elected a ruling elder Nov. 16th, 1841, and ordained to that office Nov. 28th; he held the office until his death, which occurred March 18th, 1864. He had been a member of the church twenty-six years, and an elder twenty-three years. His remains are buried in the Bushnell burying-ground.

Job B. Norris was born in Hanover, New Jersey, in 1789. He came with his father's family to Cayuga County in 1796, and himself to East Palmyra in 1804. Then he married the daughter of David Foster, upon whose farm the first religious meeting in Palmyra was held. He moved to Sodus in 1816, and settled upon the farm where his son Samuel Norris now lives. He made a profession of religion about 1824 or 5, and joined the Presbyterian Church; he was elected a ruling elder Jan. 19th, 1848, and ordained Feb. 6th; he was also elected deacon and ordained to that office Nov. 10th, 1850. He served in both of these offices until the infirmities of years prevented him from attendance. He died in 1864, having been a member of the church forty years, an elder sixteen years, and a deacon fourteen years.

Stephen T. Fairbanks was born in the town of Tyringham, Berkshire County, Mass., June 14th, 1794. He married the daughter of Nathaniel Kellogg in the year 1817. He moved to New Marlborough in 1818 and to New Hartford, Conn., about 1825; he came to Sodus in the fall of 1827, and the next spring brought his family. He made a profession of religion when he was about twenty-one, and joined the Congregational Church of Tyringham. He united with the Presbyterian Church of Sodus Nov. 9th, 1829; was chosen deacon Nov. 5th, 1830, and a ruling elder May 26th, 1837, after the general resignation; he continued in both of these offices until his death, March 22d, 1850, having served as deacon twenty years and elder thirteen years; he was also clerk of session, the records for many years being in his handwriting. He lived in the village, but did business as a clothier at Sodus Centre for a considerable portion of his life.

Beluel Reed was from Westfield, Mass., and came to Sodus in 1817. He had been a soldier in the army during

the war of 1812, 13 and 14; was once detailed as one of a platoon to shoot a deserter. He settled, with his brother Joshua, on the farm now owned by John A. Boyd; he was a man of education and ability, and taught school considerably in this town. He made a profession of religion in 1826, uniting with the church Sept. 1st of that year; he was chosen a ruling elder Nov. 14th, 1841, and ordained Nov. 28th; he nominally held the office while he remained in town, but did not serve for the last two or three years, having proposed to resign, but the resignation was not accepted by the church. He went West about the year 1862, and now resides in Mishawaka, St. Joe County, Indiana.

Garret Gurnee was born in Hempstead, Rockland County, January 1799. He came to Sodus with his father's family in February, 1814, settling in the village, the house now known as the "Bee-hive" being the old family homestead. He made a profession of religion in 1826, and united with the church Nov. 5th; he was elected a ruling elder Jan. 19th, 1848, and ordained to that office Feb. 6th. In 1868 he resigned in order that the Rotary System of Eldership might be fully adopted, but was immediately elected to serve for six years. He died Nov. 9th, 1873, having been an elder twenty-five years, a member of the church forty-seven years.

John W. Bell was born in the town of Darien, Fairfield County, Conn., in the year 1811. Came with his father's family to Sodus in April, 1828. Rev. Jesse Townsend was then the minister of this church. He made a profession of religion in 1831, just before the Rev. C. P. Wing commenced his services here. Mr. Bell united with the church May 1st, 1831; he was elected to the office of deacon Nov. 10th, 1850, to the office of ruling elder May 31st, 1863, and served in both offices until his removal to Palmyra in 1868. He had been superintendent of Sunday-school and also clerk of the Society for many years, and is still living at Palmyra.

Matthew Clark was elected deacon at the organization of the church, Oct. 23d, 1812, and no doubt continued in office while he remained in town, but I have no account of his early life.

Joshua Reed was from Westfield, Mass. Came to Sodus in 1816, and settled on the Boyd farm, north-east of Wallington. He united with the church by profession of faith, Sept. 1st, 1826; he was chosen deacon Nov. 5th, 1830; ordained Dec. 5th, and served in that office until his death, Oct. 26th, 1847.

Walter Knapp was born in Chatham, Columbia County, Oct. 13th, 1799. He was married in Dec., 1821, and resided

in Chatham until 1834, when he came with his family to Sodus and settled south of the village. He experienced religion in the revival of 1843, and united with the church May 7th; he was chosen deacon Jan. 2d, 1848, in place of Joshua Reed, deceased, and performed the duties of that office until his death, May 11th, 1850.

Thomas Derry united with the church by profession of faith July 4th, 1858. He was chosen deacon to fill the vacancy caused by the death of Job B. Norris, and served in that office until his removal to Michigan in 1863.

Frederick Wadhams united with the church by profession of faith, March 7th, 1858. He was chosen deacon April 19th, 1868, and served in that office until he removed to Pittsford.

The present deacons of the church are *Charles D. Gaylord* and *Porter P. Butts*.

The present board of elders consists of three classes:

1st.—James Knapp, E. R. Hitchcock,—term of service expires April, 1878.

2d.—Daniel Tuttle, Lewis H. Clark,—term of service expires April, 1880.

3d.—Homer Pulver, Willis T. Gaylord,—term of service expires April, 1882.

THE PRESBYTERIAN CHURCH OF JOY.

This society was organized March 18th, 1845, under the name of "The Church of Wayne," though it is better known by the title given above. Eleven members were from the church of Sodus, and five from the church of Newark. The ground for a church and cemetery was given by Samuel White, and the following were the first trustees:

Henry I. Pulver, Martin Fredenburgh, Adam Tinklepaugh, Samuel White, Nelson Lapham, Henry R. Leggett.

Meetings were held in the school-house for several years, and various ministers preached there. Rev. Hosea Kittredge and Rev. William Collins, from the Ridge, also Rev. Mr. Haskins from Marion. Rev. Mr. Hotchkiss, author of a History of the Churches of Western New York, supplied the church regularly for a time; also Rev. Mr. Fitch. No house of worship was erected, and services were finally suspended.

But a new movement and partial re-organization took place Oct. 18th, 1852, and the house was built in the summer of 1853, and dedicated Dec. 23d. Rev. Charles Hawley, now of Auburn, preached the sermon. During the early organization the elders chosen were Martin Fredenburgh, Henry Pulver and Stephen G. Weaver. Mr. Weaver removed to Sodus village. Henry Pulver died in March, 1853, and not long after Mr. Fredenburgh. April 16th, 1854, Enoch Granger, Anthony Pulver, and David Leighton were elected elders and ordained to that office. The church has maintained public worship very steadily since that time. Ministers, laboring there, have been Rev. Mr. Ottman, two years; Chester Holcomb, eight years, and Mr. Wilcox, two years. Students from Auburn Seminary have assisted in the supply of the pulpit. Rev. Wm. Young is the present stated supply. Twenty-three members were taken from this church at one time to form the church of Fairville, and four to join in the organization at Sodus Centre.

PRESBYTERIAN CHURCH OF SODUS CENTRE.

The society was formed March 16th, 1863. Rev. Chester Holcomb was Moderator of the meeting and George Kellogg, Clerk. The following persons were present, participating in the proceedings as voters: Robert Shepardson, Lewis Crane, John F. Proseus, John F. Peeler, Harrison Cottrell, George W. Kellogg, L. D. Allen, Asel Carpenter, Josiah Viely, Solomon Featherly, John Brant, Peter Brant, E. H. Sturges.

The first trustees chosen were: John F. Proseus, Lewis Crane, Harrison Cottrell, Robert Shepardson, John F. Peeler, and the first clerk, George Kellogg. The certificate of organization was acknowledged before Durfee Wilcox, Notary Public, and recorded March 19th, 1863. The society adopted a seal with appropriate inscription. They erected a house of worship in 1866, at an expense of \$1,000. A commission of Lyons Presbytery, consisting of Rev. Wm. L. Page and Rev. Wm. Young, constituted the church Oct. 26th, 1870, with nine members:

Robert Shepardson, John F. Peeler, Harrison Cottrell,

Mrs. Ann Shepardson, Mrs. Susan Peeler, Mrs. Jane Cottrell, Mrs. Ann Proseus, Mrs. Elizabeth Clark, Mrs. Mary Taylor.

Robert Shepardson was elected ruling elder, and ordained to that office at the time of the organization.

R. S. Borradaile is the present clerk of the society.

CHAPTER III.

Baptist Churches.

Many of the earliest pioneer families in the central part of the town were Baptists. Elder Seba Norton had penetrated the wilderness in 1803 or 4, and engaged immediately in preaching the gospel to the settlers scattered over a territory of perhaps thirty or forty miles east and west. Sent out by no missionary society, and limited by little authority save the great commission, "Go ye into all the world and preach the gospel to every creature," his labors were varied and abundant, and he fearlessly met toil and danger in the service of his Divine Master.

In 1809 and 10 a few settlers came in from Williamson and elsewhere, sufficient to form a church, and Elder Norton took immediate steps to effect an organization.

John Holcomb had built the first house in Sodus village, and brought his family here in November, 1809. Lyman Seymour, father of Uriah Seymour, moved upon the farm now owned by Jacob Lefurgey in March, 1810. Daniel Hart, about the same time, built upon the McCarty farm, and Russell A. Routh in the present young orchard of Samuel Norris. These were all from Williamson. On the 22d of February, 1810 Joshua Palmer, father of George Palmer, with his family, also reached Sodus and settled where Wm. Hopkins now lives—his house standing by the old apple trees near the present barn. His brother-in-law, Joshua Danford, father of the late Samuel Danford, came to Sodus a few weeks after and settled on the well-known homestead of the family, a mile east of F. A. Granger's. Amasa Johnson was also upon the Proseus farm, now owned by Mrs. Rufus A. Moses; John Johnson probably on Whitney's hill, and Jacob Walker on the hill near David Pouchers, where the old apple trees clearly designate a pioneer house. All these may be described, I think, as Baptist

families. And we can now draw another picture of Sodus village and its immediate neighborhood, as it was in the early spring of 1810, eighteen months before the arrival of the Greens, and two and a half years before the organization of the Presbyterian Church. The *village* consisted of Mr. Holcomb's solitary house, and the underbrush was cut from the street just enough for teams to be driven through; Routh, Seymour, and perhaps Walker, were on the east; Hart on the west; Palmer, Danford, Norton and Amasa Johnson on the north, and John Johnson south.

The following is the record of the steps taken to form a society:

"Sodus, March 11th, 1810.

"Brothers and sisters held a conference.

1st. Opened the meeting by prayer.

2d. Chose Elder Norton Moderator, and to inquire into our standing.

3d. Found agreeable fellowship one with another, as to our standing in sister churches.

4th. Inquired of each other in respect to faith and practice, and found a comfortable union.

5th. Adjourned this meeting to the first day of April."

"APRIL 1st, 1810.

"Met at the house of Joshua Palmer according to appointment.

1st. Opened the meeting by prayer.

2d. Brothers and sisters agreed to embody into a church, if the Lord will.

3d. We thought it best to send to the brethren in sister churches, viz: First Church in Lyons, First Church in Williamson (now Marion), ditto Palmyra and Farmington, and Phelpsstown church, to sit in council with us to see if they could give us fellowship.

4th. The names of those that united into a church: Elder Seba Norton, Joshua Palmer, Joshua Danford, Lyman Seymour, Russel A. Routh, Daniel Hart, Margaret Norton, Jeruiah Norton, Polly Palmer, Hannah Seymour, Liddy Routh, Catherine Hart, Christiana Johnson, Chloe Holcomb.

5th. Adjourned the meeting to the 12th day of April, at the house of Joshua Palmer, at 10 o'clock A. M."

"APRIL 12th, 1810.

"Met according to appointment with the brethren from sister churches. Opened the meeting by prayer. Brethren sat in conference with us and inquired as to our standing in faith and practice, and found a comfortable union with us."

Elder Eleazer Fairbanks* gave us the right hand of fellowship."

"APRIL 23th, 1810.

"Met according to appointment and opened meeting with prayer.

1st. Chose Elder Norton Moderator.

2d. Chose Bro Daniel Hart to serve the church as Clerk.

3d. Voted to get a book to keep church records in.

4th. Voted that each member of the church pay one shilling per year for the support of the table.

5th. Proceeded to renew covenant and found an agreeable union."

May 26th of the same year, Nathan Tuttle joined by letter. Nov. 18th, Jacob Walker joined by letter. Feb. 23d, 1811, Hannah Hovey joined by letter. Sept. 29th, 1811, John Munson and wife were baptized and received into the church. Jan. 27th, 1812, Elijah King was baptized and received as a member. Aug. 22d, 1812, Sally Kingsley. Other members received before 1821 were Unice King, Samuel Thompson, Ira Shelley, John M. Granger, Holly St. John, Mercy Sherman, Ruth Bartlett, William Rogers, Mr. Lambert and wife, Chauncey Strong, John Johnson, Amos Johnson, Barnabas Kinney and wife, Walter Waters, Pandy Clark, Hannah Cady, Polly Clark, Avis Tinkham, Mrs. Bradley, Joseph Tinkham, Henry Selleck and wife, Chamorda Lovell, Nancy Seeley, Mille Doolittle, Lewis Bradley, James Wright, Jerry Cady, Silas Simmons, Sarah Bradley, Asenath Wright, Fanny Cady and Ruth Simons.

Many of these members received in 1818-19 and 20, were from Williamson, particularly the Russell neighborhood, and the church voted, Sept. 11th, 1819, to hold one-half of their covenant meetings in Williamson. A year later the brethren in the south part of Sodus and north part of Lyons, were authorized to hold separate covenant meetings.

March 3d, 1821, brethren living west of the house of Theodorus I. Polhamous, on the Nathan Weaver farm, were authorized to organize a separate society.

This was the foundation of the Baptist Church of Williamson.

The records show that up to this time the work of Elder Norton and the Baptist Church of Sodus extended over a large territory, including Williamson, Sodus, the north part

*This must have been the pioneer Presbyterian minister of Palmyra and Pultneyville.

of Lyons and Arcadia. The church held its covenant meetings and other services at many different points, so much so as scarcely to have a fixed home. These points were:

1st. Sodus village, for several years at Joshua Palmer's; sometimes at Mr. Hovey's and various other houses, including the school-house.

2d. In the vicinity of the present Brick Church, at the school-house, at private houses, and at the barn now owned by Morris DeKay.

3d. The "Merchant school-house," that stood at the forks of the road, on the way to Lyons, beyond Mr. Thorntons.

4th. The Russell neighborhood in Williams n, or as it was known then, "Out in thirteen."

To the east and southeast from Sodus village we find the following pioneer families, with Baptist sentiments or preferences, some or all of their members.

William Delano moved from Maine in 1815, and settled on the east side of the road, opposite the Lefurgey burial-place. With him came the Haydens, his relatives by marriage. Mr. Delano himself had been here in 1813, and with him Richard Hayden, Enoch Carl and John Butler. In 1815 other members of the Carl family, together with the Dennis and Lare families, came with him to this section, and soon after the Leightons. These settled from east to west along the boundary line of Sodus and Lyons, extending to the northeast part of Arcadia, familiarly known as "West Woods," and finally, in this railroad age, as Zurich.

Still earlier, Mrs. Tinney, mother of George M. Tinney, and Wm. Champlin came to South Sodus. The Pendell family were also at South Sodus quite early, and probably others inclined to the Baptist Church. The three brothers Walling—William, James and Joseph—came in quite early from Junius. "Rossiters Corners," where the brick meeting house was afterwards erected, was a favorable central point between Sodus village and these families just enumerated. In the judgment of Elder Norton and others, it was the place to make a stand. The elder, with his accustomed energy, in 1824 and 5, entered upon the work of building a meeting-house. The ground was given by the Pultney estate to "The First Baptist Society of Sodus" forever, for the purposes of "a glebe, a chapel and a burial place." It was surveyed by Seth Coleman. This place had already been used many years for the burial of the dead by common consent, without any title. Old residents say that burials took place there before any timber had been cut. There is one stone bearing the date 1809, and there were probably burials earlier than that.

The brick meeting-house was begun in 1825, and mostly finished in 1826. The records of the church give no account of its dedication. The church filed no certificate of incorporation until 1825. Counting labor, one-third of the expense of the house was no doubt borne by Elder Norton.

Early Officers, Delegates to Associations and Councils, and General Items.—Daniel Hart was the first clerk. The first trustees mentioned in the records are Ira Shelley and Joshua Palmer, chosen Dec. 17th, 1814.

Dec. 31st, 1815, the church voted *three* dollars for the East India Missionary Society. This is very likely the first missionary donation in Sodus.

At the same meeting Bro. Johnson and Bro. Hart were chosen "to seive as substitutes in the room of deacons," and they were also sent as delegates to the Ontario Baptist Association Aug. 31st, 1816.

Jan. 2d, 1819, the church of Lyons having asked for delegates to a council, "three beloved and faithful brethren," John Johnson, Elisha King and Holly St John were sent.

The church shared largely in the great revival work of 1828, receiving thirty members in March and April.

It appears from the records that the first covenant meeting in the brick house was July 15th, 1826, as Bro. Sumner was chosen "to keep the keys."

March 10th, 1834, fifty members were dismissed to form a new church

June, 1834, Lawrence Vosburgh and James Walling were chosen deacons, and James Hopkins clerk. The delegates to the convention to form the Wayne Association were Elder Norton, Dea. Vosburgh, Reuben Brown, Peter Brower, and Jacob Winter.

March 5th, 1846, Daniel Paul, Thomas Hopkins and Peter Brower were chosen deacons.

The history of this church is closely related to every step of pioneer emigration. In its organization going far back to 1810, and through the labors of Elder Norton still further to 1804, it led the earliest Christian worship and furnished the earliest Christian services for the incoming settlers. It is worthy of high honor as the pioneer church of Sodus. It has been at times greatly reduced in numbers by dismissions to form the Williamson Church and the West Baptist Church of Sodus; by deaths and removals, and by an unfortunate division in 1845 into *old* school and *new*. Yet by the unyielding persistency of a few, and these very often women, public worship has usually been maintained through all its history. With commendable prudence the society

have recently repaired their venerable edifice, instead of attempting to build a new house, at the risk of debt and embarrassment. Long may the "old brick meeting-house" stand to remind us of the sacred memories of the past. Its plain, unadorned walls, so long a landmark on the road from Lyons to Sodus, are associated with the plain simple virtues of our fathers, and preach to us lessons of economy and prudence far better than the spires, cornices and useless adornments of more modern structures.

In its burial ground were laid to rest many of the earliest settlers. They lie in the long close rows of graves, unmarked, but sleeping as peacefully under the buttercups and the daisies, as those who are entombed beneath monumental marble.

We add a few notices of the early names mentioned in these records:

Elder Norton was the pioneer minister whose name was a familiar one through thirty years of early settlement. A very full and interesting sketch of his life will be found at the close of this work.

John Holcomb came to this town from Williamson; his early history I have not obtained. He removed to Marietta, Ohio, became a Judge of the county, and one of his sons Sheriff.

Lyman Seymour, father of Uriah Seymour, was born in Ancram, Columbia County, Aug. 7th, 1761; married there and moved to Pompey, Onondaga County, in 1795. From there he came to Williamson in 1807, and lived on what was afterwards the Dr. Bennett farm. In the fall of 1809 he bought a portion of the present Lefurgey farm in this town, and moved the next spring. Himself and wife were previously members of the Baptist Church, and a few days after their arrival in Sodus, they assisted in organizing the church here. Mr. Seymour died Aug. 9th, 1824.

Daniel Hart was an early settler in Williamson. In 1808 or 9 he bought the present McCarty farm in Sodus, but remained only a few years, sold out to Deacon Roberts and went to Ohio.

Joshua Palmer and *Joshua Danford* were brothers-in-law, their wives being sisters. The former came from Saratoga, and originally it is supposed from the Eastern States. His children were born in Saratoga. He died in Sodus at an advanced age. Mr. Danford came from New Hampshire in early life to Rensselaer County, near Troy. He had been a soldier through the war of the Revolution, and received his pay in Continental paper currency, which was so nearly worthless that a hundred dollars would scarcely buy a pair of boots. He died Feb. 22d, 1815.

Russell A. Routh was from Williamson. He remained in Sodus but a few years and went to Ohio. His barn was the one already mentioned as the place of many meetings in early years.

The names of the women entered on the church roll in 1810 were from these families, except Christiana Johnson, who was the wife of Amasa Johnson. There were three of the Johnson brothers, Amasa, John and Amos. They were very early settlers in Sodus.

Ira Shelley was the first purchaser of the Gurnee farm in the village, I suppose, and afterwards lived in a log house near Colonel Hugunin's present warehouse.

Sally Kingsley was the wife of Flavel Kingsley, one of the founders of the Presbyterian Church, and sister of the wife of Mark Johnson, the early Methodist minister.

William Rogers lived in Williamson, where his son, Wm. H. Rogers, now lives. He was an early pioneer, mentioned in "Turner's History of the Pultney Estate," and worthy of an extended notice in a general history of this section.

Mr. Lambert and wife lived in Williamson, on what was afterward the John Stretch farm.

Jerry Cady and wife, *Fanny Cady*, were from Saratoga, and lived in the Russell neighborhood.

Lewis Bradley was the father of Mrs. Jonathan Leighton of this village. He was born in Richfield, Connecticut, in 1781. Went to Saratoga in early life, was married to Sarah Waterbury in 1807, and made a profession of religion there. He came to Williamson in 1813 and settled in the Russell neighborhood, on the farm now owned by Dr. Selby. He probably belonged to the Baptist Church of "13" (now Marion) for a few years, but in 1820, Feb. 19th, united with the Church of Sodus. The next year he received, with others, a letter of dismission to form the church of Williamson. He was elected deacon in the new church, and discharged the duties of that office for many years. He died at Marion in 1864.

Henry Selleck and wife, and *James Wright and wife* were also from Saratoga, and lived in or near the Russell neighborhood.

Silas Simons was also living in the same district.

Elisha King was born in Springfield, Mass., June, 1781, and was married Dec. 9th, 1803, to Eunice Worden. They came to Sodus in 1809 or 10, and settled on the corner where Lyman E. Rose now resides. He afterwards lived a short time on the Andrus Weaver farm near Joy, but in 1815 moved to the farm where he spent the rest of his life.

He experienced religion soon after coming to Sodus, and was baptized Jan. 27th, 1812; he gave considerable labor in building the brick church, and was for many years one of the strong supporters of the Baptist Society; he died Oct. 17th, 1866.

Joseph Tinkham lived near Mr King, but removed to Ohio or Michigan at an early day.

Lawrence Vosburgh was born in Ancram, Columbia County, Sept. 3d, 1801, and married Cena Milham Jan. 31st, 1826. The next fall they came to Sodus and bought the farm of Amasa Johnson. Afterwards they removed to the Geneva road, but in 1833 bought the farm where Homer Pulver now resides. He experienced religion in 1828, and united with the Baptist Church; he served in the office of deacon for many years, and was often a delegate to councils and associations. He died in April, 1871.

Mille Doolittle was the first wife of William P. Irwin.

Holly St. John came to Sodus in 1815 or 16, and settled in a log house near the present barn of Josiah Rice; he afterwards moved into the village. His name appears in the records of the church as early as 1819, though the date of his admission is not given. He was very often appointed upon committees and chosen delegate to the association. The families of his daughters, Mrs. Deming and Mrs. Jewell, with himself, were for many years the strong dependence of the Baptist church in Sodus village.

John M Granger was one of that large connection which made the old name of "Granger's Settlement" so appropriate for the neighborhood east, west and north of the Johnson Corners. There is no record of his admission to the church, but his name appears as a contributor to the expenses June 25th, 1814. He married Sally Hayden, sister to Mrs. Delano, and lived on the farm afterwards owned by Rev. Wm. Ward. In a few years he moved north of the Ridge, to the farm now owned by Frederick Blanchard, and there he spent the rest of his life.

THE WEST BAPTIST CHURCH OF SODUS.

The West Baptist Church of Sodus was organized in 1834. The first step was a petition, Feb. 1st of that year, to the Baptist Church of Sodus Centre for letters of dismission to form a new church. On the 13th the petitioners met at the house of Reuben Graham (which is the old house on the

west side of the road from Thomas Potwine's), and took the steps necessary to call a council for organization.

Elder Martin Miner was Moderator of this meeting; Chauncey Strong, Clerk.

Committee to invite the Council: John M. Granger, Reuben Graham, Simeon Graham, Benj. Sweet, Robert Gowthorp and Moses Parke.

Delegates to have seats in said Council when assembled: Elder Miner, Chauncey Strong, and Reuben Graham.

Twelve churches were invited. The council met in the Episcopal Church, Sodus Village, March 5th, 1834. Moderator, Elder Philander Kelsey of Penfield, and Asa G. Felt, of the same church, clerk. The council organized the church that day with fifty-two members. The first clerk of the church was Moses Parke. The first deacons: Reuben Graham, John M. Granger. The stated places of meeting were alternately at the log school-house, standing on the ground now occupied by the new school-house (Centenary neighborhood), and at the school-house in Sodus Village. The first Communion was April 20th, 1834. The records of this church are written up with considerable care for several years and are very interesting.

The roll of members includes the names of many still resident in the west part of the town—or well known as former citizens there,—also in the village and north towards the Lake. Graham, Selby, Baker, Pierce, Sweet, Granger, Gowthorp, Palmer, Jewell, Deming, St. John, Strong, Nye, Ewers, Johnson, Delano, Polhamus, Pettis, Hunt, Ellsworth and Onderdonk are some of the names on the roll.

This church was disbanded by a formal vote Oct. 10th, 1840. Several causes contributed to this result, but the chief one was probably the want of a common central point, where they might conveniently erect a house of worship—those from the village and north being unwilling to build in the northwest, and those from that section unwilling to build four or five miles distant at the village.

There was a reorganization of this society the following winter, Feb. 14th, 1841, at the house of Deacon Granger, and the church was again recognized by a council convened at the school-house in Sodus Village, July 15th, 1841. The society had its regular place of meeting at the school-house near Frank Grangers. In this new society Deacon Vosburgh, Ephraim Teeter, and others of that neighborhood were interested, who before had been members at the Sodus Centre Church, and not of the West Church. The records do not show that this society disbanded by any formal vote. But

their last recorded covenant meeting was March 13th, 1858, and the society ceased to meet soon after that. Elders Kinney, Forbes and Humphrey labored as ministers for this church later.

The West Church, as a whole, existed *six years* in the *Centenary neighborhood* and seventeen years at the school-house north of the village.

Chauncey Strong lived at Strong's Point on the Lake. He was from Sempronius, Cayuga County, and originally from Vermont. He came to Sodus in 1818, joined the Baptist church by letter Sept. 5th of the same year; was dismissed to unite with the West Baptist Church in 1834, and soon after moved to Coldwater, Michigan, where he died.

Reuben Graham was from Marcellus, Onondaga County; came to Sodus in 1815 or 16; united with the Baptist Church of Sodus, and assisted in the organization of the West Church in 1834. He was afterwards licensed to preach by this church. Dismissed by letter to Michigan in 1838, having moved two or three years before.

CHAPTER IV.

Methodist Churches.

Elder Gerum, already mentioned as a local Methodist minister, settled in Sodus as early, perhaps, as 1806, on the farm now owned by Mrs. William Pitcher. He was probably the first minister of the Methodist Church in Sodus, and preached at various places in the neighborhood; though I can find little or nothing of his history except the bare facts as here given.

In the southeast part of the town there were some families of Methodist sentiments among the few earliest settlers. Samuel Warren, grandfather of A. P. Warren, Esq., reached what is now South Sodus, with his family, in February, 1808. He had made the long journey from New Hampshire with sleds, drawn by oxen.

His oldest son Elijah had received a collegiate education, and already licensed to preach. He held the first Methodist meetings in that section of the town; afterwards joined the annual conference, was appointed to this circuit, and traveled over this town and others in a "four-weeks' " course.

Rev. Mr Goodenough moved to Sodus in the year 1810 and settled on the farm now owned by Philander Newell. He was very active in Christian work, holding meetings in his own house and with many other families.

The earliest prayer and class meetings seem to have been held at the house of John Reed, just south of where Clement Harvey now lives. This was probably in 1807 or 1808. Circuit preaching was pretty regular at the house of Mr. Goodenough until about the year 1822, when it was changed to the house of Thomas Boyd, the father of John A. and Reuben Boyd. His farm was the one now owned by Ashley and Harwood Sergeant, on the old Geneva road. These three families, Reed, Goodenough and Boyd, were the pioneer places of Methodist meetings in all that section of the town.

On the Geneva road, and near it, in 1812 and perhaps earlier, there were other families of Methodists; Abner Arms, a younger brother of Daniel Arms; Joseph Phelps and Mr. Armsbury. Thomas Boyd was class leader for several years before his death, which occurred in 1828. Meetings were still held at that house for some years after. Matthew Kitchen and James Sergeant were leaders while the class still met at Mr. Boyd's. Unfortunately the class papers of these early times have not been preserved; no written list of members remain, and the historian must depend on the memory of the few early Pioneers who are left, and in many cases on what the children have heard their fathers say. I am indebted for many of these items to Mrs. Warren, Mrs. Butler and J. H. Lamson of South Sodus; to Mrs. Wm. Swales, daughter of Matthew Kitchen; to Charles Field, and especially to Mrs. Uriah Seymour, eldest daughter of Mrs. Thomas Boyd, born in Sodus in 1806, and very clear in her recollection of dates. Herself a member of the Methodist Church for nearly half a century, she is able to relate many incidents she *saw* and describe early meetings at which she was *present*. Circuit riders preaching at Mr. Boyd's were Mr. Sabin, Huestis, Killpatrick, Buck, Tompkinson and others.

In 1811 or 1812, Rev. Elijah Warren or Rev. George Dinsmore, or perhaps both, held a series of revival meetings at the house of Elisha Granger, where Elliot Norris now lives. At this meeting there were several conversions; among them Mark Johnson, who became a Methodist minister, and went every where through this section, preaching the Gospel.

It is thought probable by relatives of the family, that Elisha Granger, senior, of Phelps, assisted in these meetings, and occasionally preached at other times in Sodus. He was one of the Pioneers of the town of Phelps, brother of Gideon Granger of Canandaigua, and is reported to have preached the first sermon west of Cayuga Lake, at a funeral, in 1791 or 92.

The first class formed at South Sodus was in 1824, with John Dimond or Jenks Pullen leader. Rev. Mr. Sabin and Mr. Kent were then preaching on Sodus Circuit, and this Circuit included Sodus, Clifton Springs, Vienna, Newark and Lyons. During these early years Quarterly meetings were mostly held in barns; at the barn of Jenks Pullen, South Sodus; of brother Gray, south-east of South Sodus; of Mark Johnson, and of Enoch Morse on the present place of Andrus Whitbeck. Next in order to these *unwritten* reminiscences gathered from various sources, we notice the

earliest *written* records, now in possession of the Methodist Church in this town. They extend back only to 1828, but from that time down are quite full and interesting.

The first Quarterly Conference for the Sodus Circuit recorded, was held at the Baptist meeting house, Sept. 27th, 1828. There were present, Abner Chase Presiding Elder; William Jones, Circuit Preacher; Mark Johnson, and William Jewett. Local Preachers: Jeremiah Case and Newland Sampson, exhorters: John Dimond, Israel Davis, Jacob Andrews, David Harvey and Lewis Morris, class leaders; Levi Van Auken and Jenks Pullen, stewards.

Jenks Pullen was elected Secretary of the Conference, and the Stewards appointed for the following year were, Samuel L. Morse, Wm. Morris and Benjamin Blanchard.

There were received from the classes at that time, \$10.75; public collection, \$6.79; total, \$17.54. Paid Presiding Elder, \$3.00; Circuit preacher, \$13.79; sacramental expenses 75 cents, and so the books were evidently balanced on the spot.

From this time, the Quarterly meetings for several years were held at the Baptist meeting house, Sodus Centre; at the Episcopal and Presbyterian houses at the Ridge; at the "old camp ground" a little west of the present residence of Edward Filkins; and occasionally still in barns. Camp meetings were also held at the termination of the regular "Ridge" just south of the Simmons' Corners.

The resolution to build at South Sodus was passed Dec. 1st, 1832, and the building committee were, Gabriel Rogers, Newland Sampson, Jacob H. Gridley, John Butler and Matthew Pullen. Earlier than this a committee on Parsonage had been appointed, but no site secured at that time. The meeting house was built in 1834 and 5. It was dedicated July 4th, 1836 and the sermon was preached by the Rev. Mr. Hibbard, uncle of the present Presiding Elder. The house cost about \$2,500; the land for the site was given by Jacob H. Gridley. Rev Joseph Tomkinson then upon the circuit, was very active in urging forward the building. The first Quarterly Conference stated in the records as having met in this house, was Dec 5th, 1835; described as the "stone meeting house at Rogers' Corners." There were present at this conference, Robert Burch, Presiding Elder; Joseph Chapman, preacher in charge; Pearce Granger, Asahel Aldrich, Samuel Hopkins, Newland Sampson, Warner Sampson and Joseph Killpatrick, local preachers: Hiram Allen, Orson Abbott, Jacob Andrews, Samuel Baker, John Dimond, Jacob H. Gridley and James

Vokes, exhorters; John Allen, John Butler, Charles Field, Jesse Lyman, Samuel L. Morse, Michael Tinklepaugh and Stephen White, stewards; Hiram Allen, Samuel Baker, Simeon J. Barrett, Charles Field, Stephen Hopkins, William F. Leonard, Samuel L. Morse, Lewis Morris, Merrill Pease, Matthew Pullen, James Sergeant, Cornelius Shaw, David Smith and Michael Tinklepaugh, class leaders.

This Conference represented considerable territory outside of the limits of Sodus, extending to Lock Berlin, Rose and Fairville. Samuel L. Morse was chosen delegate to a Steward's Convention; John Dimond and Asahel Aldrich to keep the doors at Love Feast.

Returning to a few items in the records, we notice that in 1832 at the Quarterly Conference it was resolved; That we use our influence to establish Sunday Schools and Bible classes. This was about the time when the Sunday School work was being entered upon by all the churches in town.

Feb 16th, 1833, the Quarterly Conference took the following action on the subject of Temperance: *Resolved*. That we will give no spirituous liquors to any person or persons in our employ, or vend or sell to any person whatever, nor drink any ourselves, except in cases of extreme necessity.

Resolved, That the above resolution does not excuse us from joining a Temperance Society.

This last resolution may seem of little consequence compared with the grand pledge of the first but it was really an imperative summons to *work through temperance societies* outside of the church, and is a sharp reply from the old records to those who say, "our church is a good enough temperance society, and we will join no other."

The new house at South Sodus was built in 1871 and dedicated Sept. 27th, of that year; sermon by Bishop Peck, of Syracuse. It cost, with the fixtures and Parsonage, about \$12,000. To raise this amount three men gave \$1,000 each, and several others very large sums.

Methodist meetings "on Morse Hill" commenced with the conversion of Samuel Morse in 1827 or 8, and were maintained for years as one of the important points in town.

While these movements were taking place in the eastern and southern parts of the town from 1828 to 1840, the north-west part was settling with families from England. Many of the older Pioneers, Buys, Bennett, Smith, Graham, Strong, Frazier, Sweet and others of Baptist and Presbyterian sentiments, moved away. These families coming to that neighborhood during the period named were mostly Methodists.

Joseph
 Rev. David Gates settled just north of the stone school house in June, 1830. H. was born in Yorkshire, England, in 1789; obtained by his own exertions a liberal education; was for many years a successful teacher and also a Methodist minister for twelve or fourteen years before coming to this country. The change from the beautiful scenery of an English village, and from his pleasant educational work to the dark and gloomy hemlock forests of Sodus was very great. Had he lived, he would probably have joined the Annual Conference, and devoted himself to the work of the ministry; or perhaps accepted a clerkship in the land office of the Pultney estate, a business position for which he was well fitted; in fact an agent of the estate came to Sodus to engage his services, but his life work was already ended for he died in Sept. of the same year he came. Yet in that brief summer forty-six years ago he planted the Wesleyan faith and kindled its altar fires in the "old stone school house." He opened the first meeting, preached the first sermon and induced the Rev. Joseph Tompkinson to make that point one of his fixed circuit appointments. The class formed then, or not long after, was the foundation of the present Centenary Church. Gates, Vokes, Wride and Hanby are some of the names of this early class, though if there were any written records they are long since lost. Gowthorp, Selby and Pierce though afterwards associated in the Methodist work were at that time members of the West Baptist church and remained so until its dissolution in 1840.

It is probable this class resembled the classes formed by Mr. Wesley in England and approximated to the primitive type of English Methodism more closely than any other in this section. One of the members and perhaps others have heard Mr. Wesley preach and all of them were fresh from the scenes of his trials and his triumphs. Mr. Wride, father of Robert Wride, had once walked twenty miles and back to hear Mr. Wesley preach three sermons in one day. Many of us then young still remember with interest the venerable forms of Mr. Wride and Mr. Hanby, father of Charles Hanby, dressed in the old style, suits of clothes that hunters after Centennial relics might well prize. During this period before 1839, Rev. Messrs Chapman, Harrington, Tompkinson and Osborne preached in the school house once in two weeks. Mr. Chapman, father of Mrs. Oren Danford, as he visits this town now after the lapse of forty years, may well feel a commendable pride in the success of the institutions of the Gospel, which he toiled in early life to establish. These operations in the Northwest were transferred

about the year 1839 to the next District south. Preaching was commenced at the house of Mr. Baker on the farm now owned by George Middleton; sometimes it was at the house of Robert Wride next west or that of Ellathan Baker further west. A meeting to effect an organization was held at the house of Ellathan Baker Feb. 25th, 1840; Rev. J. V. Mapes moderator, John R. Willard secretary; first trustees chosen, Robert Howcroft, Charles Manby and Ellathan Baker. Land was bought of Richard Selby and the erection of the old Centenary meeting house soon followed, being built in 1840. The house cost only about \$200 in money; the rest was all given in labor and materials. E. W. Sentell had promised to saw all the lumber they might need. Accordingly one fine day, he was somewhat astonished to see coming over the hills in solid column *forty teams* with forty logs; but he met the charge gallantly and redeemed his promise generously. The old house was built by James Craver and the sermon at the Dedication was by Rev. W. H. Goodwin. The old chapel moved a little west, was remodeled into a very neat Lodge Room, and has been occupied by the Good Templars for seven years.

No notice of Methodist work in the Centenary neighborhood can be completed without remembering the labors of Rev. George Baxter. Coming here in 1843, an English Methodist, he has preached for a longer period in the same place than any minister of any denomination in Sodus, unless it be Elder Norton, of pioneer memory. Walking in all the ordinances of the Lord's house blameless, for more than thirty years, Mr. Baxter and wife won the regard of community by the purity of their life, the sincerity of their faith, the ardor of their devotion and the generous liberality of their disposition. Few ministers of any denomination have entered Sodus as thoroughly educated as Mr. Baxter, and none have given more conscientious careful study to the sacred word than he. Familiar with Latin, Greek and Hebrew, he had that freshness of illustration, that clearness of explanation that can seldom be obtained except by reading the Bible in the very languages in which it was written. Regardless of wealth or fame, he has lived among his books and his friends, content to preach Jesus Christ and him crucified.

The love and esteem of hundreds, limited by no lines of faith or creed, follow them across the ocean, as they go to breathe once more in the land of their childhood the fragrance of the hawthorn, and hear again the song of English birds along the blooming hedges.

With church influences settling to a common point at South Sodus, and also at the Centenary, it became necessary for Methodists in the south part of the town and the northeast to study for the future. The first design was to build at the Johnson Corners; a subscription for that purpose was raised, a building committee appointed and directed to proceed with the work, but a far wiser policy finally prevailed. Men with clear foresight of the coming future believed it to be necessary to concentrate on the Ridge. Sufficient argument and perseverance finally brought others to the same view, and the Methodist Church of this village, the third in town, came into existence. It was formed by a union of the class at Sentell's Mills and that of the Johnson Corners. They worshipped for a time in a vacant store, but on the 3d of September, 1840, broke ground for the present house. It was a long struggle. It cost money, time, patience, perseverance; but energy and determination triumphed. Only the basement was completed by the fall of 1841. The first meeting was held in it Christmas eve of that year. The house was left in this unfinished condition for several years, and was not dedicated until 1846. Rev. Mr. Puffer, the celebrated "chapter and verse" man, preached the sermon, though Rev. W. H. Goodwin, who was expected, arrived in time to preach in the evening. The wisdom of the movement to build here has been amply justified by the success of the Society, and is the more striking and noteworthy as we recall the fact that when the proposition to organize here was first made, Mrs. John C. Miller was about the only Methodist in the village, and even down to 1838 and 9, there were only added the family of M. N. Barclay and Mr. Bull, who afterwards became a Methodist minister. But in 1840 John C. Miller, S. W. Hollister, and others united with the church; the movement assumed greater strength and having secured the co-operation of the strong force at the south became a success. From the first, those at the northeast, E. W. Sentell, Charles Field and others, had desired to build at this village. The trustees elected at the first meeting, June 8th, 1838, were Edward W. Sentell, Milton N. Barclay, John Warner, Michael Tinklepaugh and Stephen White. Mr. Barclay was clerk of the Board. Riley Belden was chairman of the annual meeting of 1839. That year a subscription was raised towards building a house, amounting to \$2,195.

The certificate of incorporation was attested by Jonathan Huestis, moderator of the first meeting, and by Loren Bennett, secretary; verified before Judge Sisson and recorded

June 26th, 1838. Owing to some informality, it was thought best to effect a second organization and filed a new certificate. This was done Dec. 3d, 1849. Wm. H. Ward and Charles Field were appointed inspectors of election; Bryan Stanton, S. W. Hollister, John C. Miller, Gamaliel Case and E. W. Sentell were chosen trustees.

The Methodist Society of Sodus Point, the fourth in town, was organized as a branch of the Sodus Village church Feb. 14th, 1871. The first trustees were DeForest McNett, John N. Wood, William Buys, E. W. Sentell and John Preston. Mr. McNett was appointed clerk, Mr. Wood treasurer, and John Preston class-leader.

By authority of the Annual Conference of 1871, a separate organization was made, with William E. Buys and Stephen Tinklepaugh class-leaders. They were also elected stewards, together with William Rayner, Robert Scott and Philander Lyman.

This Society has a very fine house of worship, erected in 1871 and 2, at a cost of \$4,000. Charles Hill was the builder, and the house was dedicated July 17th, 1872.

Special notices of some of those whose names are upon these early records, down to the conference of 1835:

Rev. Elijah Warren removed to Michigan, and continued in the ministry for many years. He was a close observer of public affairs, a good judge of men and, withal, quite a prophet. In 1848 or 9, in a conversation with younger members of the family from this State, he predicted the great financial crash of 1857 and the war of the rebellion, and was not much mistaken as to the *time* when they occurred. It may be well to remember that he also predicted a great struggle for religious freedom on this continent, an event yet to come.

John Reed's house, as already shown, has the honor of being the *first* place of Methodist meetings in town. He was the grandfather of Mr. Reed, living beyond Alton, a prominent member of the Protestant Methodist Church.

Thomas Boyd was born in Maryland, at Newmarket, Montgomery county, July 10th, 1781. He came to Sodus in 1801 or 2 and joined his father and brother, who had already been settled for two years or more on Salmon Creek, where Oscar Sergeant now lives. In 1815 or 16 he married Mrs. Polly Johnson, widow of Ichabod Johnson, and soon after bought the farm on the Geneva road, where the brothers Ashley and Harwood Sergeant now reside, but did not build and move there until 1823. From that time until his death in 1828, and for several years after, his house was

the home of the early Methodist ministers, and one of the regular preaching places upon the circuit.

Rev. Mr Goodenough moved from his first place at Newell's Mills to Sodus Centre, and in 1827 or 8 to Canada.

Joseph Phelps lived where Charles Hollinbeck now resides. He had something of a nursery, and Charles Field has a peach tree, still bearing, that he bought of him.

Mr Armsbury was a brother-in-law of Daniel Arms.

Matthew Kitchen came to Sodus from England in June, 1818, and settled on the old Geneva road. Dr. Lawson, an early resident of Sodus for a few years, crossed the ocean in the same ship with him. Mrs. Kitchen was already a member of the Methodist Church in England, and her husband united with the class at Mr. Boyd's in a few years after coming here; he was a class-leader in 1828 or 9. He died Jan. 3d, 1866.

James Sergeant is one of the large family of brothers and sisters, whose father came to Sodus from Boston, Mass., in 1800, and after boarding a while at Mr. Pollock's, settled on the farm afterwards owned by Matthew Kitchen, and whose descendants are thickly scattered over all the northern and eastern parts of the town. James Sergeant disputes, with one or two others, the claim of being the first child born in Sodus after the settlement. He was a class-leader while meetings were held at Mr. Boyd's. He is still living and can relate many anecdotes of the rough pioneer times of his boyhood.

Rev. Joseph Tomkinson was born in Staffordshire, England. He heard Mr. Wesley preach in his boyhood, and experienced religion at the age of twelve. Six years later, when only eighteen years of age, he was licensed to preach, entered immediately upon the work, and labored in England twenty-seven years. He came to this country in the fall of 1828 and settled west of Pultneyville, opposite the present place of George Waters; but not long afterwards moved to the farm now occupied by one of his sons, a mile east of Pultneyville. He brought letters of introduction from Dr. Adam Clarke and Dr. Newton, joined the old Genesee Conference and was appointed, with Rev. Seth Mattison, to the Walworth Circuit, which included the west part of Sodus, for the conference year 1829 and 30; he afterwards preached one year at Palmyra, one year at Lyons and two years on Sodus Circuit—first with Rev. Mr. Grandin and next with Rev. Asa Aldrich. He was largely instrumental in securing the building of the stone meeting house at South Sodus. This was his last charge, as he died in 1835, at the age of

fifty-one; he was a man of devout piety, and his life was full of active Christian work. He was withal modest and unassuming, and in his last sickness expressed a desire that no words of eulogy should be pronounced over him. He left six sons, two of whom are Methodist preachers.

Rev. Mark Johnson was born in New Marlborough, Berkshire Co., Mass., March 20th, 1781. He came to Pompey, Onondaga Co., with his father's family at an early day. There he married about the year 1804 and came to Sodus in 1805 or 6; he settled on the farm, well known at the Corners bearing his name; his first house was southeast from the present corner towards the creek, near a large buttonwood tree. *Rev. Elijah Warren* in 1810 or 11, in the course of his circuit traveling, called at the house and secured from Mrs. Johnson a promise that she would pray for herself every day for three weeks, and he would also pray for her. This resulted in her conversion, and in the revival that soon after occurred, Mr. Johnson himself was converted, and immediately felt an earnest desire to preach the Gospel, a feeling so strong that it seemed nothing less than the call of God. In 1816 he was licensed as an exhorter and soon after as a local preacher. In 1823 he was admitted to the traveling connection, and filled appointments to Canisteo Circuit and to Victory; but his health declining he returned to his useful work as a local minister in his own town. Here his abundant labors were blessed in laying the foundation of future churches, and bringing individual lives under the power of the Gospel. During a period of seventeen years he preached scores of funeral sermons. He died June 3d, 1833; his funeral was very largely attended, and deep feeling was manifested, especially by the colored people from Sodus Point, to whom he had often preached and for whom he had many times buried their dead.

John Dimond was a merchant at South Sodus. He came from Albany, was licensed as an exhorter, removed to Michigan and died there.

Jenks Pullen came from Phelps in 1807, and settled on the farm now owned by Abram Shaw at South Sodus. He was an early town officer, and a magistrate by appointment for many years. He removed to Michigan and died there.

Rev. Abner Chase, present at the Conference of 1828, was the well known presiding elder.

Rev. William Jones was popularly known as "Billy Jones," and quite celebrated. He was from the town of Lyons. He is still living at Canandaigua, in the feebleness of old age, calmly waiting the end of a long and useful life.

William Jewett lived in York Settlement, Huron. He was for many years an exhorter and a local preacher, and then a traveling minister. He returned to his early home and died there.

Jeremiah Case lived at Sodus Centre, on the farm of the late John F. Proseus, and owned the Reynolds' Grist Mill. He was licensed as an exhorter before 1828, was a prominent citizen and an active supporter of the early church movements.

The brothers *Newland* and *Warner Sampson* lived near the Pre-emption school house. They afterwards removed to Hillsdale, Mich.

David Harvey was an early class leader and lived on the place now owned by David Pulver. He was known among his acquaintances as "Bub" Harvey.

Lewis Morris and *William Morris* were from the town of Rose, connected with Sodus circuit.

Levi VanAuken lived on the farm now owned by George Sooker.

Matthew Pullen was a son of Jenks Pullen and with his father led the singing at South Sodus for many years.

Rev Asahel Aldrich was a preacher at South Sodus. It is supposed he came to this town from Rushville. He became a traveling preacher for a time in connection with the Black River Conference. He died at South Sodus May 26, 1853.

John Butler was born in Maine 1787, came to Sodus in 1814, settled on the farm now owned by Wm. Miles. He married, in 1815, Elizabeth Lemmon. He died in 1869. His wife is still living at South Sodus, one of the few who can assist the Historian by relating events of her own personal knowledge in the early part of this century.

Jacob H. Gridley came from Dutchess county about 1828 and purchased the farm of Jenks Pullen; he gave the site for the stone meeting house, was a member of the building committee, and licensed as an exhorter; he died about the year 1851.

James Vokes was an English Methodist from the Northwest part of the town; he lived on Strong's Point.

John Allen and *Hiram Allen* lived on the Allen Hill, south of Sodus Centre.

Gabriel Rogers came to South Sodus from Lyons; he was a member of the building committee that erected the stone meeting house; was the father of ex-Sheriff Rogers and other well known sons; an active supporter of the church and a prominent citizen; he died Aug. 4th 1847.

Rev. Wilson Osband was on the Walworth and Pultneyville Circuit in 1838-9 and preached in the western part of Sodus. He was born in Tiverton, Rhode Island, Jan. 11th 1791; his parents came to Palmyra the same year. He was married Dec. 28th, 1815; his conversion occurred in 1817, and he was one of the first Methodists in Palmyra. He became a local preacher as early as 1825 or 6; he died at Newark March 27th, 1855.

Rev. Joseph Killpatrick was a local preacher of considerable repute; he also entered the itinerancy.

Jacob Andrews lived where Perter Butts now resides. His father came to Sodus at a very early day and built a saw-mill on Salmon Creek, north of Sodus Centre, near the Wilson farm, now owned by Charles Tinklepaugh.

Samuel L. Morse lived on the beautiful hill that bears his name in the west part of the town. After his conversion he was active and earnest in Christian work, and "Morse Hill" was for many years a fixed appointment.

Samuel Baker was his near neighbor, living on the farm now owned by Mr. Pyncheon.

William F. Leonard was the early merchant of Alton.

Cornelius Shaw came to South Sodus in 1827; he died July 8th, 1844.

Stephen Hopkins was the father of Wm. and Townley Hopkins and lived near James Sergeant.

Michael Tinklepaugh, class leader and steward, was one of the three brothers whose descendants are in all parts of the town; he lived on the farm until recently occupied by his son Charles Tinklepaugh, on the road to Sodus Centre.

Stephen White, now residing at Sodus Point, was one of the founders of the Methodist church of Sodus village, living then near the Johnson Corners; he was a steward as early as the Quarterly Conference of 1835 and one of the first trustees at the village.

Pierce Granger was one of the family connection that fixed the name of "Grange's Settlement" to the south part of the town; he lived south-west of Joy on the Maple Ridge road.

Orson Abbot was a tin smith with Clement Hughson at the village.

Charles Field has lived in Sodus sixty years; his recollections of pioneer life, as well as his personal history, would be ample for an extended notice in a general history of the town. A member of the Methodist church for forty-four years or more, he has been a steward or class leader or both for a large part of the time.

This sketch of individuals already includes some who are

still living among us, and comes down much later than at first intended. There are several others that might be alluded to, but they are men in active life, still impressing their influence upon the community, and still *making* history for some future writer to record.

The death of *Milton N. Barclay*, class leader at this village, was a severe blow to the little band that was struggling for an existence in the years before the union of the northeast and south was secured.

In the death of *Stephen W. Hollister* in 1856, the church lost one of its most active supporters, one of its most unflinching friends; his purity of life and his Christian faith made evident by his daily walk and conversation, were an invaluable treasure to the church, and secured for him a high place in the affections and the memory of the community.

Rev. Joseph Chapman was born in Fairfield County, Connecticut, Parish of Green Farms, Oct. 5th, 1801. His mother was of an Episcopalian family; her name, Eleanor Buckley. She died before he was five years old, but he well remembers the death scene, and how she had already taught him the simple prayers of childhood, "Now I lay me," and "Our Father." Mr. Chapman had little opportunity for education in his youth. He was married to Frances Washburn, in Peekskill, Westchester County, N. Y., April 8th, 1823. From there he came to Geneva, Oct. 1830, and the following winter to Elmira. There he was licensed to preach Nov. 5th, 1831, recommended to the Annual Conference June 24th, 1832, and received his first appointment to Troopsburgh Circuit. This included *fourteen towns*. Here, in fifteen months, he traveled 3,000 miles, preached 308 times, and received in all for support \$193.17. He was ordained deacon at the Brockport Conference, 1834, and elder at the Canandaigua Conference, 1836. He continued in the regular work for thirty-five years, on twenty different charges. He now resides at Newark.

The following list of Methodist ministers is doubtless imperfect, but it is the best the writer could prepare after consulting the records here and corresponding with Presiding Elder Hibbard, with Rev. John Dennis, Rev. Joseph Chapman and with B. B. Spooner of Milo, Yates County. The list is made out on the theory that from 1816 to 1827 Sodus was a part of *Ontario* Circuit. This may or may not be correct. It is the opinion of Charles Field, who is a good judge of Methodist early history, that the theory is true.

From 1849 those appointed to Sodus Village only are

given. The years designate the annual conferences and the commencement of the terms of service:

1813	Zenas Jones,	1840	{ Octavius Mason,
1814	Ebenezer Doolittle,		{ A. B. Pickard,
1815	Joshua Rogers.	1841	{ Joseph Pearsall,
1816	Joshua McCreary,		{ I. J. B. McKinney,
1817	Ebenezer Doolittle	1842	{ I. J. B. McKinney,
	{ Ebenezer Doolittle,		{ George Wilkinson,
1818	{ Alba Beckwith,	1843	{ John Shaw,
	{ J. H. Harris,		{ John Glass,
1819	{ William Snow,	1844	{ John Shaw,
	{ A. Peck,		{ Thomas Stacey,
1820	{ Thomas Wright,	1845	{ Thomas Stacey,
	{ Elihu Nash,		{ Joseph K. Tinkham,
1821	Thomas Wright,	1846	Jonathan Benson,
1822	{ William Snow,	1847	{ Jonathan Benson,
	{ Joseph Gardner,		{ Augustus C. George,
1823	{ Palmer Roberts,	1848	Martin Wheeler,
	{ D. Smith,	1849	{ John Kane,
1824	{ Palmer Roberts,		{ John Robinson,
	{ D. Smith	1850	John Kane,
1825	{ Benjamin Sabin,	1851	S. B. Rooney,
	{ Robert Parker.	1852	" "
1826	{ Richard Wright,	1853	Mr Congdon,
	{ William Jones,	1854	John Spinks,
1827	{ Richard Wright,	1855	" "
	{ William J. Kent,	1856	Mr. Wilson,
1828	William Jones,	1857	" "
1829	" "	1858	D. Liesenring,
1830	Zina J. Luck,	1859	" "
1831	" " "	1860	J. G. Dubois,
1832	{ Joseph Tompkinson	1861	George Havens,
	{ Mr Grandin.	1862	" "
1833	{ Joseph Tompkinson,	1863	A. T. Giles,
	{ Asa Aldrich,	1864	" "
1834	{ Benjamin Sabin,	1865	John Landreth,
	{ Wil-on Osband,	1866	A. Baker,
1835	Joseph Chapman,	1867	" "
1836	{ Joseph Chapman,	1868	M. S. Leet.
	{ Sias Bolles,	1869	" "
1837	{ Jonathan Huestis,	1870	" "
	{ Loren Bennett,	1871	C. L. Bowne,
1838	{ Ransley Harrington,	1872	" "
	{ Sias Bolles,	1873	F. M. Warner,
1839	{ Ransley Harrington,	1874	" "
	{ Octavius Mason,	1875	J. J. Payne.

CHAPTER V.

Episcopal Church.

There are no written records of services by clergymen of the Episcopal Church in this town before the organization of St. John's Parish in 1826, nor of any general missionary work before that time.

Many persons, whose family recollections might supply the deficiency are in distant States, and the author has not succeeded in obtaining letters from them. But those who finally took part in the formation of a society, were many of them very early residents, extending back to 1810, and in some cases to nearly 1800. It is not probable that they passed the first quarter of this century, without at least occasional services of their own faith and order.

They belonged to some of the oldest families in the land, families with a history reaching back to the war of the revolution, and illustrious in honorable, patriotic service.

Their acquaintance and influence must have brought to this section frequent visits of early missionaries.

Rev. Davenport Phelps was in Wayne County quite early. He was the father of the Phelps brothers, residing at Pultneyville and of Mrs. B. C. Fitzhugh for many years of Sodus Point.

It is supposed that he frequently made a circuit from Geneva, *via* Lyons and Sodus Point, to Pultneyville and Canandaigua; preaching, administering the sacraments of the church, and preserving in scattered families of Episcopalians a love for the ancient faith, that finally resulted in organizations and regular services. At the first burial in Canandaigua in 1790, the Episcopal service was read by the physician, Dr. Adams of Geneva. St. Matthews Church of Canandaigua was organized Feb. 4th, 1799; Rev. Philander Chase presided at the first meeting and officiated as clergyman for several months.

St. John's Church at Clifton Springs was organized by Rev. Davenport Phelps in 1807. The Episcopal Church of Geneva in 1806, John Nicholas presiding in the absence of a rector. Rev. Mr. Phelps became the first officiating minister at Geneva. He was succeeded by Rev. Orrin Clark, who preached for several years, and came through Sodus and adjoining towns occasionally as Mr. Phelps had done. Mr. Clark died in 1828.

These facts show that the services of the Episcopal Church were established in Ontario County nearly as early as those of any other denomination. Indeed the burial service, read by a layman in Canandaigua, was about the same time as the first sermon by the Methodist, Elisha Granger, in Phelps, and may possibly dispute with that the claim to be the first religious service west of Cayuga Lake.

The first parochial meeting in Sodus was held at the old brick school-house June 25th, 1826. It seems to have been a preliminary meeting for consultation. At the next meeting, August 26th of the same year, a society was formed under the name of "St. John's Church, Sodus Ridge." Rev. John A. Clark presided at this meeting, and Dr. Henry Jones was clerk. Thomas Wickham and Elijah McKinney were elected wardens, and the vestrymen chosen were Elisha Mather, Oren Gaylord, Henry Jones, Bennert C. Fitzhugh, John O. Bryan, Joseph Williams, Wm. Dolloway and Wm. N. Lummis.

The certificate of incorporation was acknowledged before Judge Hallett, and recorded in the County Clerk's office Aug. 20th, 1826.

Sept. 18th 1826 the church was visited by Bishop Onderdonk, and the society made a prompt and vigorous beginning at the work before them. They had already raised a subscription sufficient to undertake the erection of a house of worship, and the corner-stone of the present edifice was laid, with Masonic rites, on the 26th of the same month. During these three months thirty children were baptized and one adult, and ten were confirmed. The first celebration of the Holy Communion was Oct 8th, 1826, by the Rev. Wm. Hecox of Canandaigua. This was an era of great interest to the families of Episcopal sentiments who cherished a love for the forms and the faith of their early childhood. Eagerly they availed themselves of the sacraments of the church, brought their children to be consecrated to God in baptism, received the rite of confirmation and celebrated the communion. The sacred words which confessors and martyrs had poured forth in prayer in other lands and other times,

and the faith that had sustained them as they went joyfully to prison and to the stake, were as full of comfort here as elsewhere. And the ritual of this historic church rose to heaven from the dark forests of Sodus, and from an unfinished chapel, as sincerely and as acceptably as when rolled forth in ancient cathedrals beneath vaulted ceilings, amid the pealing of chimes and the chanting of choirs.

The vestry organized with Henry Jones clerk, Thomas Wickham treasurer, and Oren Gaylord collector.

The subscription list is still preserved which provided for the building of the house. It is a venerable time-stained document fifty years old. It is endorsed "Subscription for an Episcopal meeting house," and reads as follows:

"We the undersigned do engage to pay to the trustees of the Protestant Episcopal Society of Sodus, Wayne County, State of New York, the sums set opposite to our respective names, for the purpose of erecting a house of public worship on the Ridge in said town, to be appropriated forever for the use of the Protestant Episcopal Society of Sodus." Dated East Ridge, August 21st, 1826.

Attached to this paper are the names of Thomas Wickham, \$200; Wm Dolloway, \$200; Elijah McKinney, \$100; Joseph Williams, \$50; B. C. Fitzhugh, \$50; Wm. P. Irwin, \$20; Wm. N. Lummis, \$100 and Oren Gaylord \$25. Besides these there is a long list of names pledging smaller sums from one to ten dollars; men of all denominations, and of no denomination, but interested in public improvements, and glad to assist any church.

Among them, Ira Collins, George Palmer, Amasa Johnson, Frederick Eggleston, Daniel Arms, Joshua Reed, Robt. A. Paddock, Benjamin Osburn, John Gibson, Elisha Bushnell, Robert Kemp and many others. One subscription is entered, "A friend who desires his name not mentioned, one gold sovereign." A large number of these pledges were paid in materials and labor. The work was undertaken the same year, the frame being raised Sept. 26th 1826. Oren Gaylord and Nathaniel Kellogg were the builders. The house was covered and enclosed, the floor laid and then opened for meetings. It remained in this unfinished condition for several years.

In the spring of 1833 additional subscriptions having been pledged, a contract was made with Lewis Sage and Israel Arms to finish the house. Even then it required time, patience and determination to bring the work to completion. It was not dedicated until Sept 8th, 1834. Right Rev. Bishop Underdonk led the services of consecration. Before

the erection of the house in 1826, Episcopal meetings were held at the school house in this village, and at the house of Thomas Wickham, where Mrs. Garret Gurnee lately resided. The house of John O. Bryan in the northwest part of the town was also occasionally a place of meetings, the same house in which William Sergeant now resides. In fact it was at one time thought that that neighborhood would be a good central point to organize at and build. The families of Williams, Kemp, McKinney, O. Bryan in the north and several others near Pultneyville were conveniently settled for such a project, and a generous offer of land and other material was tendered by Mr. O. Bryan. The Bishop of the Diocese preached on one occasion in that neighborhood. The policy of concentrating at Sodus village, however prevailed, and was no doubt the wisest; Though several families in that section and toward Pultneyville were unprovided for in the arrangement, and gradually removed from town or entered into membership with other churches. Meetings were also held before the house was built at Elijah McKinney's, and at the school house or in private houses at Sodus Point. At Pultneyville Episcopal services were held at the house of Samuel Ledyard and an organization was once made, as shown by the records at Lyons, under the name of "St. Paul's Church at Pultneyville," but it was sustained for only a brief period.

The books of the Episcopal Church, from which a portion of this sketch is obtained, are neatly and carefully written, and are very complete and interesting; not extending back into the early pioneer times, but from and after 1826, forming a valuable register of baptisms, marriages and deaths, more complete for the families of that congregation than any preserved by other societies.

We give a few more items direct from the records:

Aug. 20th, 1828, Rev. Reuben Hubbard presided at a parish meeting, and Amos Case was elected warden, and Elisha Bushnell a member of the vestry.

Samuel Clesson appears as clerk in 1832 Peter Proseus was elected warden in June, 1833, and at the same time David Proseus, Oren Gaylord, Wm. Booer, James K. Richardson were chosen vestrymen.

June 26th, 1833, Thomas Robinson and M. N. Tillotson vestrymen.

Rev. E. Spaulding was rector in 1835 The Episcopal Church shared with other churches in the influence of the great revival work that marked the years 1831 and 2, in this

section. This is inferred from the records which show twelve admitted by confirmation Aug. 25th, 1831, viz:

Mrs. Hiram Mann, Mrs. Joseph Williams, Miss Lucy Ann Proseus, Catherine Louisa Proseus, Mary Jane McKinney, Henrietta Hoylartz, Sophia Hoylartz, Alfred Welch, Maria Vokes, Henry Phelps of Pultneyville, and Andrew Miller.

It will have been noticed that quite a number of the Episcopal congregation were from Sodus Point. The families of Wickham, Lummis, Edwards, Fitzhugh and Dolloway contributed to the erection of the house of worship and to the support of the church. But the inconvenient distance from Sodus village, and a desire to enlarge the work of the church finally led to a separate movement. At a business meeting called for the purpose, and held May 3d, 1851, a legal organization was effected. B. C. Fitzhugh was moderator and the wardens elected were B. C. Fitzhugh and Wm. S. Malcolm. The vestrymen chosen were Wm. Edwards, Wm. P. Irwin, Wm. Preston, Wm. Robinson, Charles B. Hallet, David Rogers and Elhada Pettit. The certificate was acknowledged before Hon Thomas A. Johnson of the Supreme Court, and recorded Nov. 24th, 1851. The Society took the name of "Christ Church of Sodus Point." By the removal of many of its early friends, this society has at times been greatly weakened, but with praiseworthy and persistent determination, the few succeeded in erecting a neat, convenient house of worship; and by uniting with the society at Sodus Village in support of the same clergyman have regularly maintained the services of the church.

An organization has also been recently effected at Sodus Centre, under the name of "St. Luke's Church." The legal certificate has been perfected and recorded. A handsome corner lot, donated by Elisha Mather, Esq., forms a convenient and valuable site for a future house of worship. Upon the east portion of the lot a small chapel has been erected, sufficient for the present purposes of the society.

The society at the village erected a convenient and pleasant parsonage on Smith street, in 1873, at an expense of \$2,500.

The clergymen who have officiated as Rectors of this church during the fifty years now passed since its organization are Rev. Messrs. Clark, Dolloway, Spaulding, Clark, Cadle, Salter, Batten, Smith, Lane and the present incumbent, Rev Dr. Burke.

Several of the earlier ones, and among the later, Rev. Mr. Smith, have passed to their reward on high. They are

remembered as men of piety, no less than of thorough literary culture and gentle Christian courtesy.

A few personal notices are added to those mentioned in connection with the establishment of this church:

John O. Bryan came from Canada, at or near Quebec, about the year 1815, and purchased the farm in northwest part of the town, which William Sergeant now owns. He lived in a shanty at first, on the east of the brook, where the old blacksmith shop stood a few years since. He did not at first remain here steadily, but after a year or so, brought his family and settled permanently. His wife, who was from Rome, Oneida County, died Dec. 18th, 1826, and her funeral attended by Rev. John Clark, was the first held in the Episcopal house. Mr. O. Bryan afterwards married Matilda Snowdy, daughter of Mrs. Robert Kemp. He died Nov. 6th, 1853. Mr. O. Bryan's father was an Episcopal minister, and also quite a business man. He was murdered in the Chateaugay woods on his return from the sale of a drove of cattle.

Robert Kemp came from England to New York, where he married Mrs. John Snowdy. He then removed to Haverstraw. About the year 1821 he came to Sodus and settled on the farm now owned by Joseph Wilkes. In 1837 he removed to Illinois and died about the year 1845. His widow still lives in Medina at the advanced age of eighty-five.

Oren Gaylord was a brother of Dr. Levi Gaylord, but came to Sodus somewhat earlier. His native State was Connecticut. As early as 1811 or '12 he had joined in the tide of emigration flowing westward and settled in Otisco. Here he married the sister of Judge Byram Green about the year 1815, having become acquainted with her at the house of her uncle residing in Otisco. He came to Sodus in 1818 or '19 and at first lived in the west one of the four log houses before described west of the village. The old house opposite he used for a wagon shop, and it was destroyed by fire not long after. He afterwards bought and settled where Adam Tinklepaugh now lives. The old apple trees in three or four village lots on that side of the street were set out by him. His wife having died he married the widow of Dr. McKinney and lived two miles north of the village. His ancestors in Connecticut were all Episcopalians, and he was a zealous supporter of that church. He died at the house of his daughter, Mr. Andrews in Savannah, January 27th, 1872, aged eighty-two years.

Thomas Wickham, was a brother of Capt. Wickham of Sodus Point. He was an early merchant at the Ridge;

afterwards removed to Geneva and died there. His wife is especially remembered by early residents here as a pious, devoted woman, full of faith and good works. She was an active supporter of the church and had readings at her house for its benefit. She is still living at Grand Rapids, Mich.

Dr. Clesson came to the Ridge in 1830 or 31. Kept one of the hotels a short time. Was partially disabled by a stroke of paralysis; received an appointment to the Custom House at the port of Sodus Point; and afterwards returned to his early home in the Eastern States and died there.

James K. Richardson was a lawyer, resident at the village for a few years. His house stood where the Methodist parsonage now stands. This house was sold, moved off the ground, and is now the house of Mrs. McCarty west of the village.

William Dolloway lived at Sodus Point. I have no account of his early life. He married for his second wife the sister of Mrs. Uriah Seymour. He contributed largely towards the erection of the Episcopal House. He afterwards removed to Oswego and died there. A daughter has within a few years entered the Sisterhood of the Episcopal Church.

Joseph Williams was born in New York City. He came to Western New York at an early day and settled at Old Castle Geneva. He was in the army during a part of the war of 1812 and was stationed at Black Rock. When the report that a treaty of peace was signed reached the fort, he was one of the party sent across the Niagara River with a flag of truce to carry the news to the enemy. Their boat drifted into the rapids and narrowly escaped being carried over the falls. Soon after the close of the war he came to Sodus and settled where his son, Andrew C. Williams now resides. There he spent the remainder of his life. To his large contribution of money for the church he added considerable labor and material. He died January 9th, 1859, in his seventy-fifth year.

Peter Proseus came from the Van Rensselaer Manor, Columbia County and settled in 1831 or 2 on the farm where he passed the rest of his life. He was a communicant in the Episcopal Church before coming to Sodus, and here his house was the home of Episcopal ministers. He died Jan. 2nd, 1852.

M. N. Tillotson was from Genoa, Cayuga County. He came to Sodus in 1833, and with his brother George W. Tillotson, engaged in mercantile business. He was elected

a vestryman of the church soon after coming here. He removed to Owosso Michigan in 1837, and died there.

William Booer lived in the village where Adam Tinklepaugh now resides.

Alfred Welch lived in the Centenary neighborhood, in a block-house at the north end of the present farm of Wesley Jolly.

Dr. Henry Jones, the first clerk of the Episcopal Society was a practicing physician and lived in the house of Garret Gurnee, now the residence of L. H. Clark. He removed from town in a few years.

Elisha Mather was the father of Elisha Mather now living at Sodus Centre. He was born at Saybrook, Conn. in 1785, and was married in Hadlyme of the same State, about the year 1807, to Susan W. Willey. He was a practicing physician, and coming to New York, first settled at Brownsville near Sackets Harbor. In the year 1810 he came to Sodus and first located on a farm lying on the east side of Salmon Creek about one mile from its mouth. In 1821 he removed to Sodus Centre and purchased the farm still owned by his son.

He was one of the first vestrymen of the church, was a man of large business interests, a public spirited citizen and prominent in public affairs. He died in 1848 May 24th.

Elisha Bushnell was a very early resident on the Lake Road, where Ephraim Teetor now resides. He was a town officer in the pioneer times.

Thomas Robinson was from England and settled on the Geneva road north of Wallington. Strongly attached to the church of his fathers, he was long a prominent member and supporter of the Episcopal Church of this village. He died Oct. 4th, 1870, aged 80 years.

Henry Phelps was from Pultneyville, one of the sons of the pioneer clergyman as already related.

Bennett C. Fitzhugh was the son of Col. Perigrine Fitzhugh, a soldier of the revolution and an officer of Washington's life guard. Col. Fitzhugh came to Sodus in 1803, having two years before purchased largely at Sodus Point. The history of this family with its connections would form a long and interesting chapter in a general history of the town. Bennett Fitzhugh was for many years a Government officer at Sodus Point. He afterwards removed to Wisconsin where he died.

Wm. N. Luminis was the early pioneer, whose name is so prominent in all the early history of the town. An interesting sketch of his life, labors and various public enterprises is

to be found in Turner's history of Phelps and Gorham Purchase. Coming to Sodus Point in 1800, he resided there until 1812, when he removed two miles west and established the mills and the little village known as "Maxwell." No general history of the town could be complete without bringing his name prominently and at length into the work. He was one of the first vestrymen of the church. He died in 1833, and is buried in the cemetery at the village.

Amos Case was the father of the two brothers, James and Gamaliel Case. He was born in Simsbury, Conn., and was married there to Sarah Granger, daughter of Elisha Granger, the early pioneer of Phelps, and the one who purchased at 20 cents per acre the tract of land in Sodus that afterwards became "Granger's Settlement."

Mr. Case moved to Phelps before 1800, and settled near the present village of Vienna. His ancestors were Episcopalians and he was attached to that church. He used to ride horse-back to Geneva and to Canandaigua to attend service. He was one of the founders of the Episcopal Church of Vienna. He came to Sodus in the fall of 1827, and purchased what was known as "the old Colt farm," from the name of an early surveyor who reserved it for himself. His son James Case then married, moved here that fall and Mr. Case himself the next season.

There he spent the rest of his life. He died in 1852, no services were being held at that time in the Episcopal Church, and Rev. S. B. Rooney, of the Methodist Church preached the funeral sermon, using the burial service of the Episcopal Church.

Dr. Elijah McKinney was born in Canada, educated there and admitted to practice. His wife was the sister of John O. Bryan, mentioned in these sketches. He came with his family to Sodus just after the war in 1816 or 17, and settled north of the village just south of the creek where Mrs. Wm. Pulver now lives. The following notice from the Gospel Messenger of August 9th, 1828, expresses briefly the public loss sustained by his death:

'Died on Sunday the 4th of August inst. in the town of Sodus, deeply lamented by his family, and an extensive circle of friends and acquaintances in the 37th year of his age. Dr. Elijah McKinney, one of the wardens of St. John's Church in that place. The loss which his family, the church and the town generally have sustained in the death of Dr. McKinney will not easily be replaced; to the former it is irreparable: the church in Sodus will long deplore the afflicting bereavement which has deprived her of one of her

ablest counselors and most liberal patrons. He displayed a firm and unabating zeal for its prosperity; his heart was ever warm; his hand ever open in its support. His attachment to the church commenced in his early days and in mature life he united himself to her communion and enjoyed the spiritual consolation it afforded him. His life was humble and unobtrusive; he sought not to exhibit his feelings to the public gaze, nor did he reap any satisfaction from entering the lists of religious controversy; but it was in the retirement of the closet, in family worship, in the devout observance of the Lord's day, and in the cultivation of the moral virtues that his light shone with fervent and steady lustre. He entertained a deep sense of his last condition by nature and his whole trust for mercy and salvation was placed in a crucified Savior. During his last illness he repeatedly expressed his conviction that he should not recover, and under a full assurance of the great change he made the most careful arrangement of his temporal concerns, expressed his perfect resignation to the will of Heaven, his full confidence in a glorious immortality, and with a smile beaming on his countenance his soul took its everlasting flight."

CHAPTER VI.

Other Churches.

Free Congregational.—This society was organized Oct. 11th, 1843. It consisted of thirty-four members. They held that the local Presbyterian Church was involved in the guilt of slavery, by its relation to slave holding churches represented in the General Assembly, and to such an extent that they could only free themselves from responsibility in the matter by an independent society.

Rev. Samuel R. Ward, then of South Butler was moderator of the council and preached the sermon. Rev. David Slie was Secretary.

At a business meeting, Dec. 24th, 1843, Levi Gaylord was chosen leader and Josiah Rice deacon. Rev. Samuel Wire preached for the church regularly for two or three years. In the winter of 1847, an interesting revival occurred and thirteen were added to the church. This church never filed any certificate of incorporation.

The trustees were Kitchel Bell, Isaac Snow and S. W. Hurlburt.

The place of meeting was at the school house in this village, and the organization was continued for eight or nine years.

The Free Methodist Church of Alton was first recognized as a part of Rose Circuit. Nov. 1st 1861. Wm. Cooley was the first preacher in charge; Wm. Burns, class leader for Alton, and also elected steward; other early members, C. T. Cuer, James Stevenson and Westbrook Case. Rev. John B. Stacey, D. Dempsey, John Glenn, I. B. Freeland and M. D. McDougall have been preachers on this charge. Hiram Bradshaw was elected steward in 1862.

A meeting to effect an organization separate from Rose held April 18th, 1867; Rev. M. D. McDougall, chairman, E. D. Bradshaw, secretary. The trustees chosen were Aaron Winget, Walter Emery and James Stevenson. In 1868, the society erected a neat chapel at an expense of \$1,000, and it was dedicated in the fall of 1868; Rev. B. T. Roberts, of Rochester preached the sermon. This society belongs to the Susquehanna Conference of the Free Methodist Church and there are thirty-four circuits included in that conference.

Adventists.—An organization representing this faith was made at Alton in 1869 or 70 by Elder Miles. George Shaver and Mr. Bowers were chosen deacons; Wm. H. Steele, elder; Taylor Steele, clerk and treasurer.

The present minister is Rev. S. C. Gove. The society hold services in the Stone Meeting House, Alton, and also at the Bell School House, west of Sodus village. Wesley Silvers is the present deacon, and J. C. Gove, clerk.

Protestant Methodists.—Ministers of this denomination have preached in Sodus for many years, at Alton, at the Walling School House and also at the Bay District School House, better known as Salt Hollow. The Circuit belongs to the Onondaga Conference of the Protestant Church. The ministers preaching in Sodus have been J. H. Hogan, James Hudson, N. R. Swift, Newland Sampson, James Smith, M. Prindle, W. Striker, R. Ballou and Darius Cooke, the last of whom is now returned for the current year to this Circuit. An organization was effected at Alton in 1869, and Philip Rankard elected leader. The present stewards are Isaac Clark and James Gatchell. Principal place of meeting, the Stone meeting house at Alton. The organization of 1869 was the renewal of an older one made in 1847, as shown by the records at Lyons. A meeting was held Aug. 15th of that year, at which Lawrence E. Teal was moderator and James Lysle, clerk. The trustees chosen were Ira Drake, Lawrence E. Teal, James Lysle, Isaac N. Clark. The certificate was acknowledged before Wm. Tillotson, Justice of the Peace and recorded April 7th, 1848, and this in turn was also the successor of an earlier society,

not incorporated, formed at Sodus Point in October, 1837, when the the following trustees were chosen: Chauncey Phelps, Rufus Field, Henry Doviell, E. W. Bliton, John Segar, Seth Blanchard.

In 1866, the Protestant Methodist Churches of the Northern States, having become separated from those of the Southern; and having formed a connection with a portion of the Wesleyan Methodists dropped the word Protestant from their name, and are now known as "The Methodist Church."

United Society of Believers in Christ's Second Appearing.

—A flourishing branch of this organization popularly known by the name of Shakers existed on Nicholas Point in this town for several years. They came to Sodus from New Lebanon about the year 1823, purchased fourteen hundred and fifty acres of land from Judge Nicholas and erected the large buildings still standing on the place and now owned by D. W. Parshall. They had the cleared portion of the tract under excellent cultivation and their orchards and gardens were well known and justly celebrated. They remained there about fifteen years until the great excitement over the expected construction of Sodus Canal. Then they sold to Adams, Duncan & Co. representing the canal interests for one hundred dollars per acre. They removed to the splendid Genesee Flats in Livingston County, and established themselves prosperously in their new home, which with all of its advantages there purchased for sixty dollars an acre. The society still remains there. When they came to Sodus their elders were John Lockwood and Jeremiah Talbott, and their elderesses, Esther and Lucy so-called. Lucius Southwick was the principal deacon as temporal agent. They consisted of three and sometimes four families, were industrious and prosperous, and besides their farming owned a grist mill and saw mill. Their grounds and their worship were matters of interest and curiosity and their place was quite a resort for visitors all of whom were courteously and hospitably received.

The tract of land they owned in Sodus had quite an after history. Adams, Duncan & Co. sold it to a Fourierite Association, but after a brief existence, they disbanded and it fell back into the hands of the canal men.

Christian Church of Alton.—Under the preaching and labors of Rev. Amasa Stanton and Rev. Mr. Mosher, this church was formed in the winter of 1842-3.

George Gould was the first clerk. John G. Kelly and John Baker were the first deacons. Rev. Mr. Mosher preached for four years and was followed by another minister of the same name. From Marion, Elder Galloway and Elder Case also came occasionally to Alton.

This Society at that time was the only one actively at work there, and under their labors an extensive revival prevailed through that part of the town. The stone meeting house belonging to this society was built about the year 1851. The builder was William Walker, and William Fowler was the trustee in charge of the business of the church.

The society made a legal organization at a meeting held June 23d, 1851; George Leighton, moderator and James R. Corwine, Clerk. The trustees chosen were George Leighton, Wm. Walker, John G. Kelly, Frederick Utter and Wm R. K. Hone. The certificate was acknowledged before Nathaniel Kellogg and recorded September 24th, 1851. Owing to some supposed informality, the organization was renewed and the certificate again recorded January 22d, 1853. In this last paper the trustees are the same, but the name of Rev. Amasa Stanton appears as moderator and Edgar M. Galloway, Clerk, and the Christian Church near Joy having been organized in the meantime, the name of the Alton Society was changed to the "Second Christian Church of Sodus." This paper was acknowledged before Hon. S. R. Strong.

The stone meeting house at Alton belongs to this society, though other denominations have always been allowed to freely meet there when it was not occupied by the Christian Society.

First Christian Church of Sodus.—An organization under this name was effected in the Wallace District southwest of Joy, October, 1st, 1856. John W. Allen was moderator of the meeting and Joseph Green, clerk. The trustees chosen were Joseph Green, John W. Allen, Orville Carpenter and Adam Tinklepaugh. The certificate was acknowledged before David Leighton, justice of the peace, and recorded February 5th, 1853.

The society have had religious services at the Wallace School House for several years, ministers from the Christian Church of Marion supplying that appointment to some extent. Rev. Mr. Depew residing in the neighborhood has also preached considerably there, but the formal church organization made in 1852 has not been maintained.

Free Will Baptist.—This Society was organized April 6th, 1843. Rev. Samuel Wire was chosen moderator and Gideon Robinson, clerk. Samuel Wire, Benjamin Chapman, John D. Robinson, David Phillips and Willard Parker were elected Trustees. The certificate was acknowledged before George W. Scott one of the Judges of the Court of Common Pleas and recorded May 6th, 1843. This society built the meeting house in the south part of the town and under the ministry of Rev Samuel Wire had religious services regularly for some years. By deaths and removals they were finally so weakened that services were suspended and the organization ceased to exist. The meeting house was finally sold to the German Evangelical Association.

Elder Wire was an active working minister preaching not only in their meeting house but also at the village for the Congregational Church and in the stone school house in the north-west part of the town. He went to Michigan and died some years since.

Evangelical Association.—This German Church, popularly known as "Albrights," have a membership in the south part of the town of forty or fifty. They own the property formerly belonging to the Free Will Baptist Society. The appointment belongs to the Newark Circuit, and the minister resides at Newark. The society is maintaining regular religious services, conducted partly in the German and partly in the English languages. This denomination in the United States originated in Pennsylvania in 1800. Within the last 25 years it has made a vigorous and rapid growth, having a membership of nearly 100,000, with fifteen annual conferences and a thousand preachers. The church forbids the use of intoxicating liquors, and refuses church fellowship to those who manufacture and sell them.

Roman Catholic.—This church has no organization in the town, but services are now held once a month at Lummis Hall, Sodus Point and a proposition to form a society is under consideration.

1st Methodist Church of Sodus Centre.—A society under this name was formed Feb. 1st, 1859; Jacob Simmons acting as moderator of the meeting, and Orrin Sherman, Clerk.

Trustees were chosen as follows: Peter Brant, John F. Proseus, Jacob Simmons, Elisha Mather and Orrin Sherman. The certificate was acknowledged before A. P. Warren, Esq., and recorded Feb. 9th, 1859. Services by Methodist ministers were held in a hall over the store of R. S. Borradaile for two or three years, but the formal organization was continued only a short time.

Johnson Methodist Episcopal Society.—The organization of this body February 3d, 1845, shows how strong was the movement to build at the Johnson Corners and how much sacrifice was required to bring about the final union at the village. At the first meeting Rev. Benjamin Sabin presided and Jacob Andrews was clerk. Eight trustees were appointed as follows: Samuel L. Morse, Michael Tinklepaugh, Jacob Andrews, Collins Wells, Jeremiah White, Phineas Knapp, Jr., Michael Smith, Marcus Johnson and Abraham Stinehart. The certificate was acknowledged before Judge Sisson and recorded June 26th, 1838. The trustees took some steps to perfect their organization and built a house as directed, but they were superseded in a short time by the success of the union movement at the village, and the organization after a little while was abandoned.

Universalist Church—No society of this denomination has existed in the town but preaching was maintained quite regularly at the school house in the village for some months during various periods from 1836 to 1850, and ministers of that church from New York and elsewhere have often attended funeral services.

OMITTED FROM A PREVIOUS CHAPTER.

Flavel Kingsley was born in Stockbridge, Mass., June 13th, 1787. He came to Western New York in 1804, and bought land on the Holland Purchase.

In a few years he came to Sodus and having married Sarah Johnson, sister of the wife of Mark Johnson, in 1809 or 10, he settled on the farm now owned by Wm. J. Filkins. In a few years he purchased the farm now owned by James

Knapp, where he spent the remainder of his life. He was one of the founders of the Presbyterian Church and a member forty-two years, but entertaining strong congregational sentiments and withal of a modest unassuming disposition; he repeatedly declined to be elected to the office of Ruling elder. He died April 8th, 1854

The Sunday School's of the town might very properly be noticed in such a work as this, but the intended limits assigned to the pamphlet, will not allow space for such a purpose. Besides there are few or no schools that kept any records in early times, sufficient to furnish names or dates to the Historian.

The resolution of the Methodist Conference with reference to this subject already given shows that Sunday Schools became an important part of church work from forty to forty-five years ago. They formed a new department of christian activity, into which the younger members of churches entered with energy and enthusiasm. Besides the schools in the churches, many neighborhood schools have been sustained for years. Far back of the Sabbath school age, too, in 1815 or 16, Maria Fairbanks, daughter of the old pioneer clergyman, was wont to gather the children of the neighborhood together for religious instruction, and quite a revival arose among her little congregation. She was doubtless the earliest founder of special religious work for children in this section

In 1838 *Wm. J. Filkins* and *Elijah Kingsley* uniting in harmony from two different churches, established several neighborhood schools in the south part of this town and the northern part of Arcadia. Some of these remained under their charge for ten or twelve years. The Sunday Schools in Dodd's District, Sentell's and the Bay District have been perhaps the largest and best sustained of neighborhood schools away from the churches.

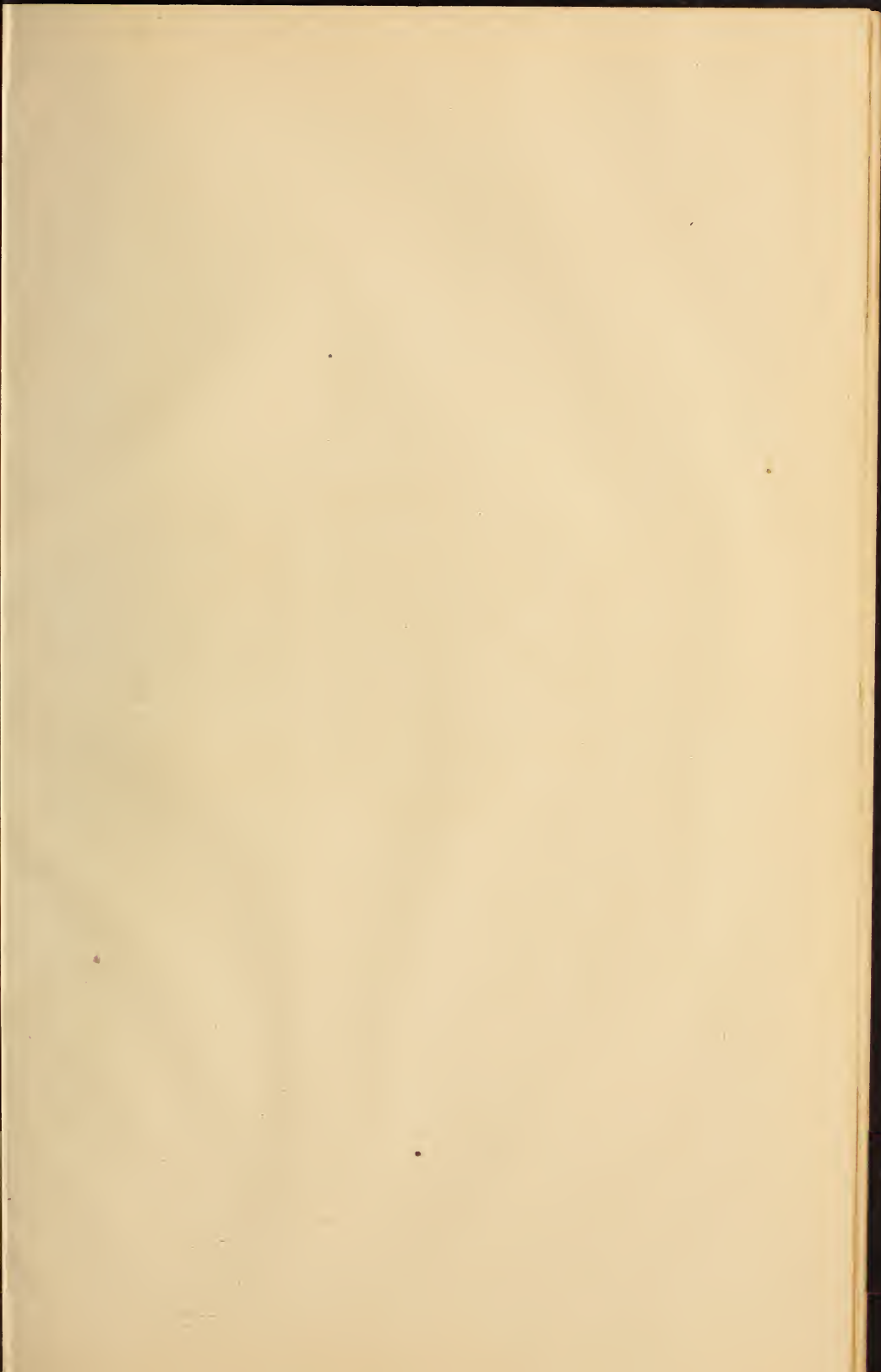
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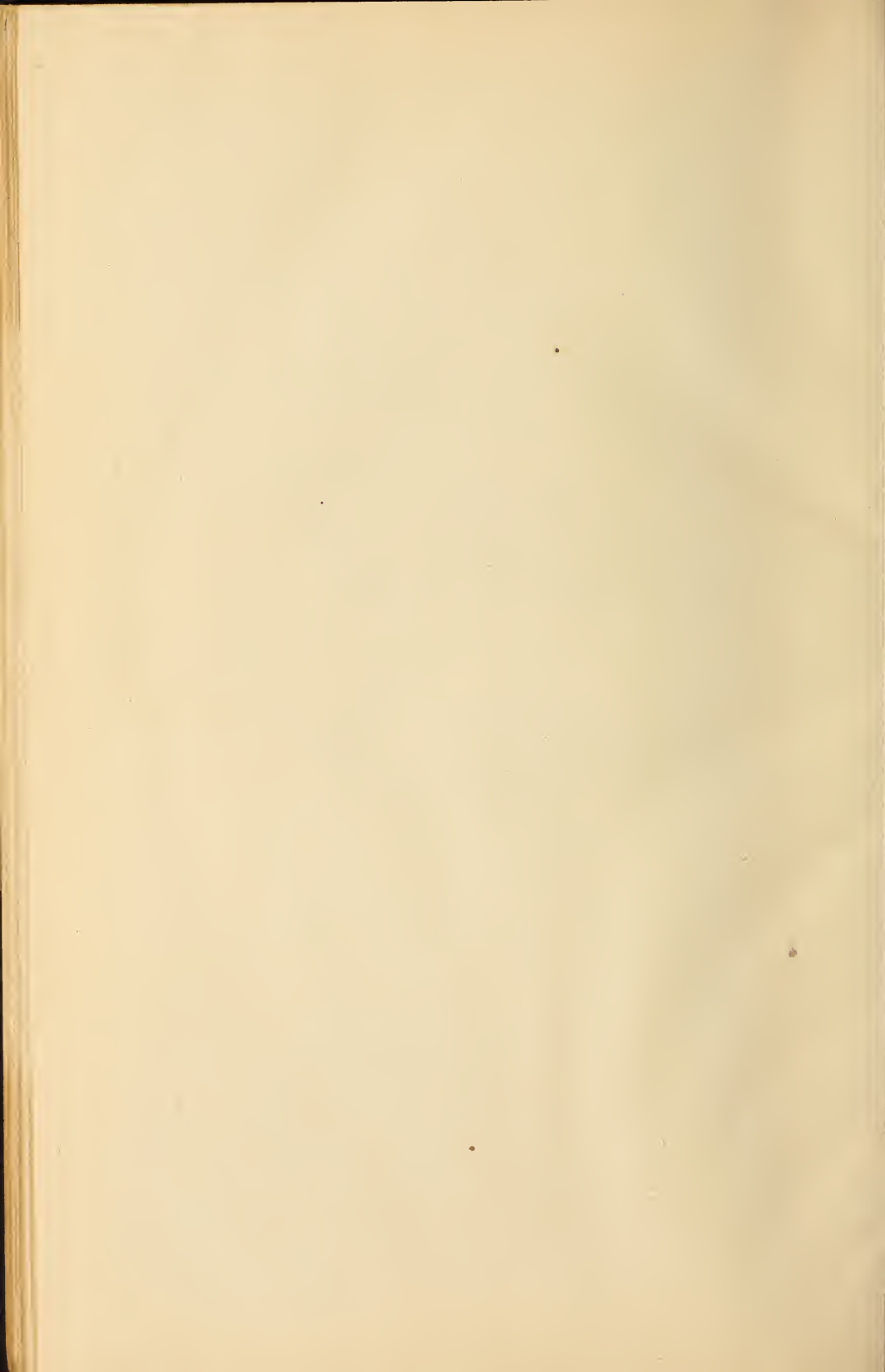
PAGE	5.	For College, read Cottage.
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26.	"	John W. Bell has since died.
63.	"	For last, read lost.

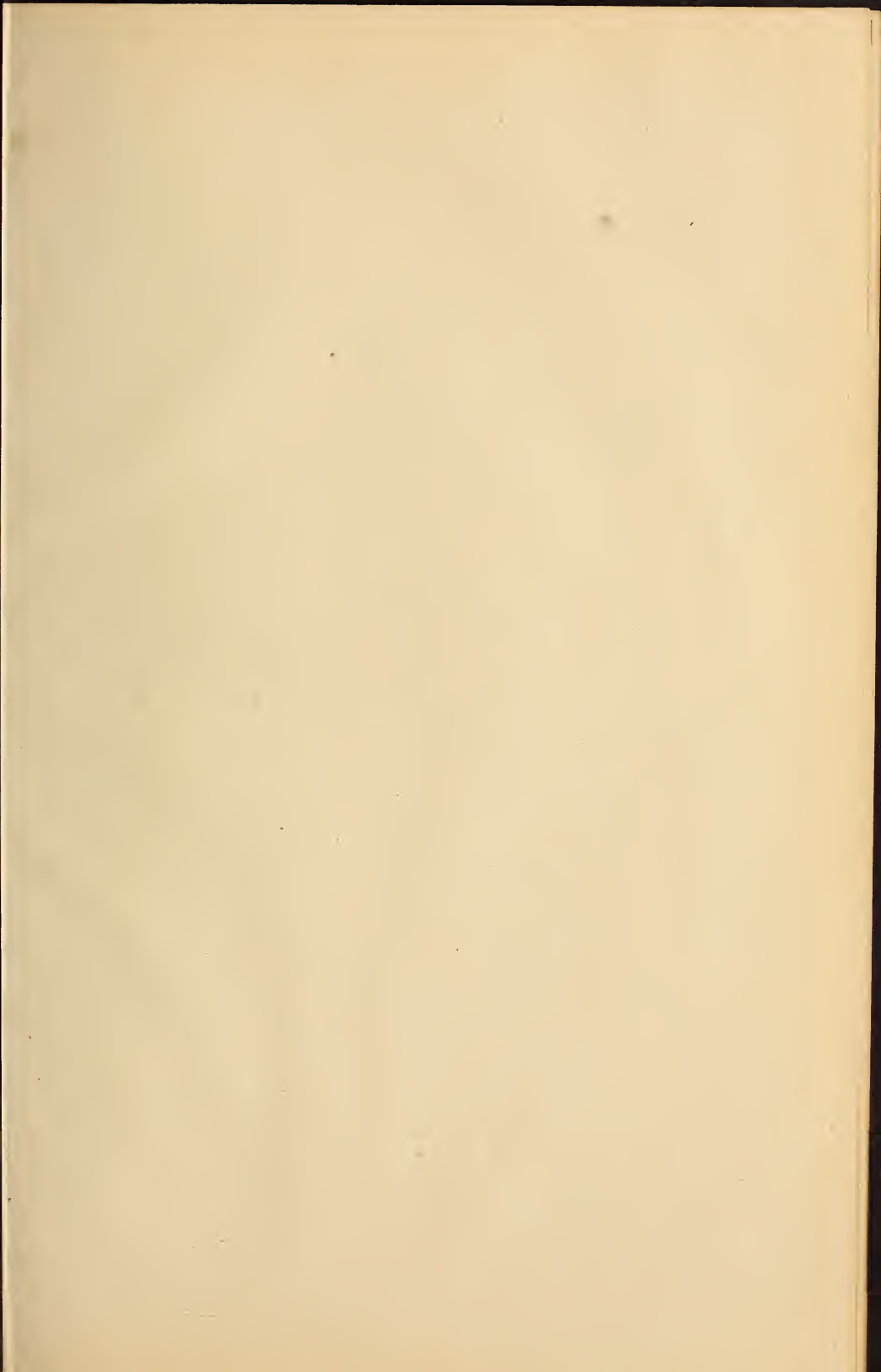
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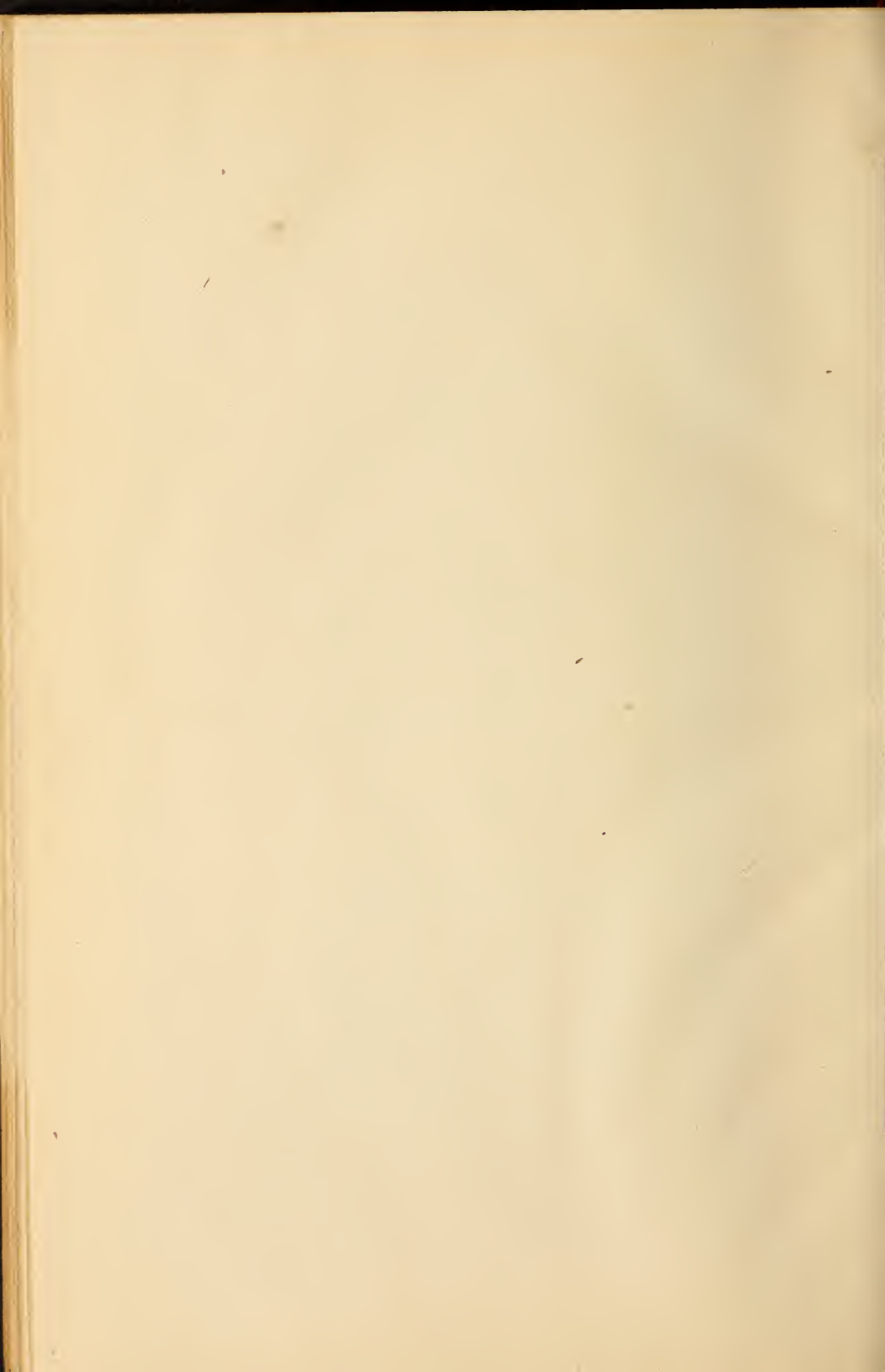
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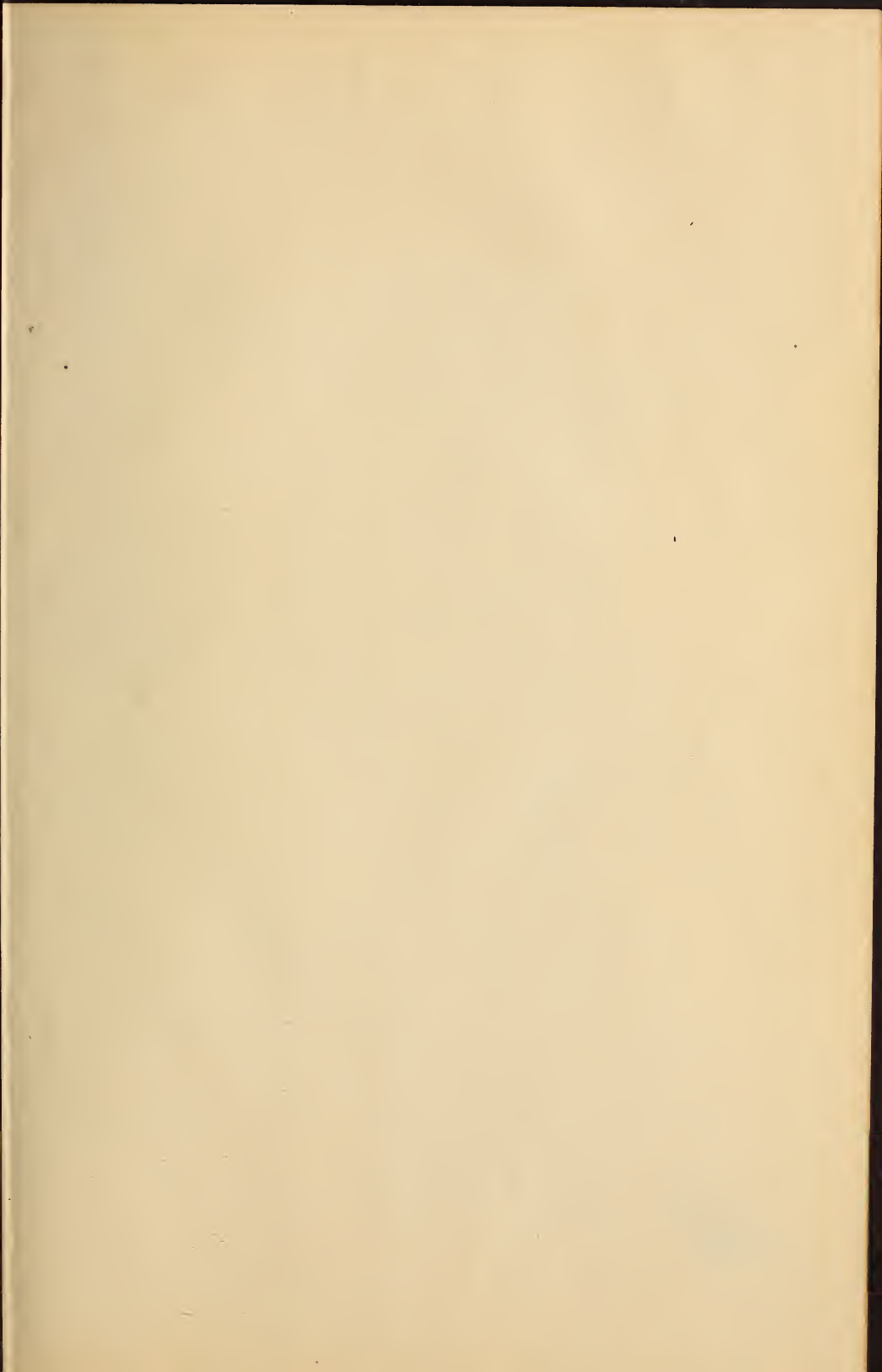
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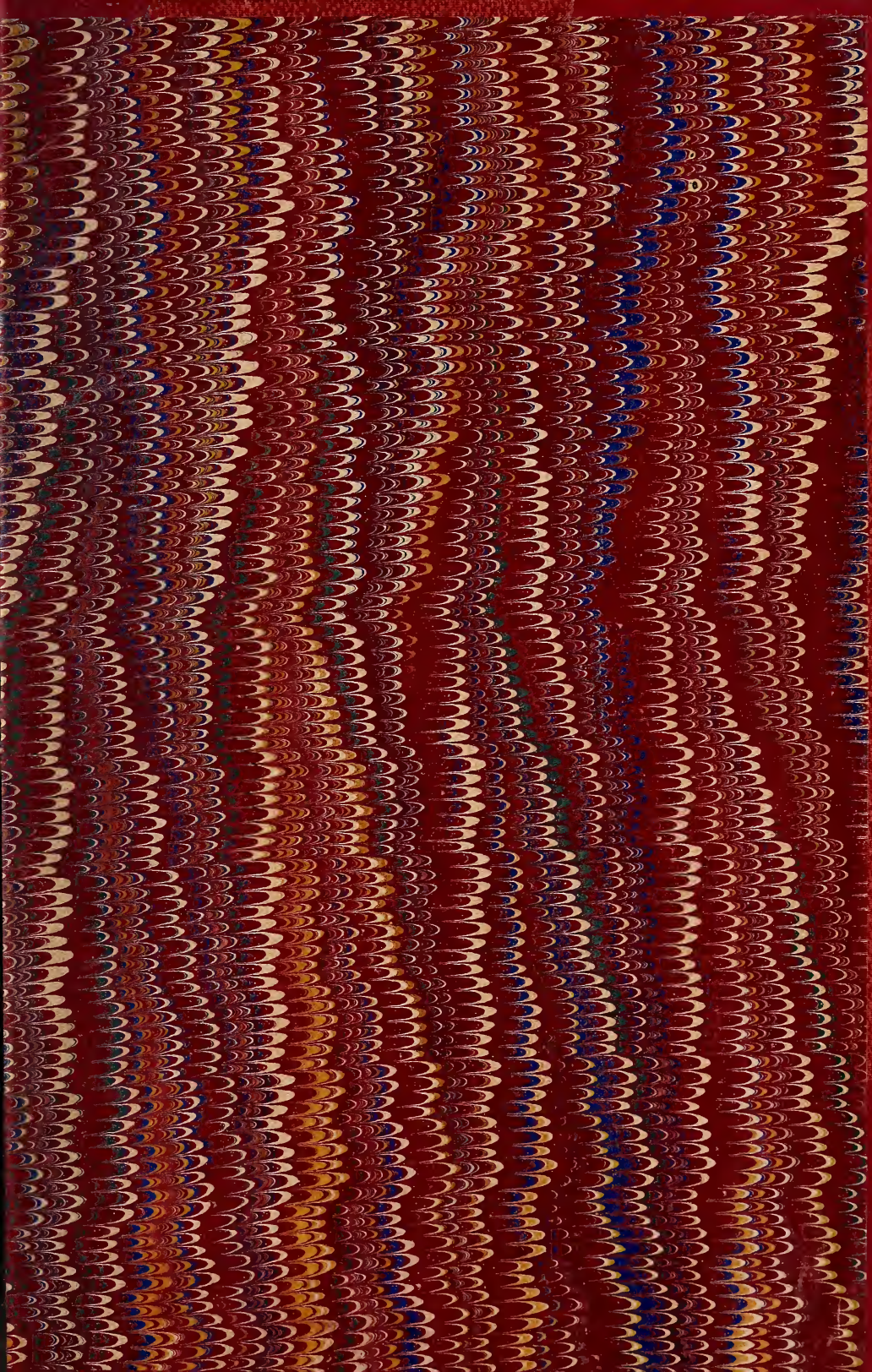




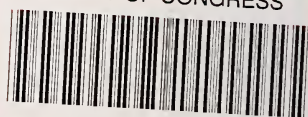
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